

DEC 21 1959

B 810136

# CHRISTIANITY TODAY

PUBLISHED FORTNIGHTLY

## SYMPOSIUM

Christianity and World Religions

Christianity

JAMES I. PACKER

Judaism

H. L. ELLISON

Islam

J. N. D. ANDERSON

Hinduism

STEPHEN NEILL

Buddhism

E. LUTHER COPELAND

Confucianism

ALAN COLE

Christianity

GORDON H. CLARK

THE LIBRARY OF  
CONGRESS  
SERIAL RECORD

JAN 11 1960

Copy

25c

Volume IV, Number 6 • December 21, 1959



# CHRISTIANITY TODAY

PUBLISHED FORTNIGHTLY

1014 Washington Building, Washington 5, D. C.

Vol. IV • Number 6 • December 21, 1959

CARL F. H. HENRY, Editor

J. MARCELLUS KIK, Associate Editor

L. NELSON BELL, Executive Editor

JAMES DEFOREST MURCH, Managing Editor

JOHN G. JOHANSSON, Production Manager

CLAIR C. BURCAW, Business Manager

ROLAND E. KUNIHOLM, Circulation Manager

DAVID E. KUCHARSKY, News Editor

FRANK FARRELL, Editorial Associate

## CONTENTS

CHRISTIANITY AND NON-CHRISTIAN RELIGIONS . . . . .	3
James I. Packer	
JUDAISM: RELIGION OF THE JEWS . . . . .	6
H. L. Ellison	
THE CHRISTIAN MESSAGE TO ISLAM . . . . .	8
J. N. D. Anderson	
HINDUISM TODAY . . . . .	11
Stephen Neill	
BUDDHISM AND THE CHRISTIAN FAITH . . . . .	14
E. Luther Copeland	
CONFUCIANISM TODAY . . . . .	16
Alan Cole	
A LAYMAN AND HIS FAITH . . . . .	19
EDITORIALS . . . . .	20
God's Countdown: 1960	
IS CHRISTIANITY UNIQUE? . . . . .	24
Gordon H. Clark	
BIBLE BOOK OF THE MONTH: II PETER . . . . .	26
EUTYCHUS AND HIS KIN . . . . .	28
NEWS . . . . .	31
Evangelicals Face up to Birth Control Issue	
National Council of Churches Board Meeting	
Year-End Roundup of Religious Developments	
BOOKS IN REVIEW . . . . .	39
REVIEW OF CURRENT RELIGIOUS THOUGHT . . . . .	48

## CORRESPONDENTS

TOM ALLAN	Scotland
CHARLES F. BALL	Chicago
JERRY BEAVAN	Evangelism at Large
TRYGVE BJERKHEIM	Norway
E. M. BLAIKLOCK	New Zealand
WILHELM BRAUER	Germany
A. CLIFFORD	Argentina
FRANK COLQUHOUN	England
L. DAVID COWIE	Seattle
R. L. DECKER	Kansas City
BORIS DECORVET	Switzerland
PETER DE VISSER	Grand Rapids
JAMES I. DICKSON	Formosa
W. HAROLD FULLER	West Africa
J. WAYTE FULTON	Miami
ROY E. GRACE	Philadelphia
G. A. HADJANTONIOU	Greece
STUART HARRISON	Peru
LANGDON HENDERLITE	Brazil
BENJAMIN HERAS	Spain
D. KOILPITCHAI	India
ELMER F. KRAEMER	St. Louis
PAUL LILLENBERG	Sweden
ROBERT S. LUTZ	Denver
BEN J. MARAIS	South Africa
DON MCCLURE	The Sudan
W. A. MCGILL	Egypt
TOM MCMAHAN	Columbia, S. C.
ROGER B. MCSHANE	Detroit
HERBERT MEKEEL	Schenectady
SAMUEL H. MOFFETT	Korea
BENJAMIN MORAES	Brazil
DAVID E. MORKEN	Hong Kong
LEON MORRIS	Australia
RICHARD K. MORTON	Jacksonville
WILLIAM MUELLER	Louisville
ROBERT BOYD MUNGER	San Francisco
SIDNEY W. MURRAY	Ireland
CHARLES V. NAUGLE	Allentown, Pa.
EURIPIDES NICOLAIDES	Jordan
J. M. NICOLE	Paris
LEROY NIXON	New York
JOHN NOVOTNEY	Edmonton
J. EDWIN ORR	Evangelism at Large
W. STANFORD REID	Montreal
W. DAYTON ROBERTS	Costa Rica
J. HERVEY ROSS	Mexico
BENJAMIN SANTANA	Puerto Rico
C. RALSTON SMITH	Oklahoma City
GERALD B. SMITH	Minneapolis-St. Paul
PAUL G. STEPHAN	Des Moines
JACK STOWELL	Philippine Islands
P. N. TABLANTE-GARRIDO	Venezuela
CLYDE W. TAYLOR	Washington, D. C.
PAUL E. TOMS	Hawaii
RENATO TULLI	Italy
ABE C. VAN DER PUY	Ecuador
VANCE WEBSTER	Eugene, Ore.
CARY N. WEISIGER III	Pittsburgh
FARIS D. WHITESELL	Chicago
FRANK T. WOODWARD	Iran
G. BRILLENBURG WURTH	The Netherlands
IRVIN S. YEAWORTH	Cincinnati

## CONTRIBUTING EDITORS

OSWALD T. ALLIS  
Wayne, Pa.

STUART BARTON BABBAGE  
Dean of Melbourne, Australia

G. C. BERKOUWER  
Free University of Amsterdam

ANDREW W. BLACKWOOD  
Emeritus, Princeton Theol. Sem.

ROBERT F. BOYD  
Assembly's Training School  
(Presb. U.S.)

GEOFFREY W. BROMILEY  
Fuller Theol. Sem.

F. F. BRUCE  
University of Manchester

GORDON H. CLARK  
Butler University

F. P. COPLAND SIMMONS  
St. Andrew's Presbyterian, London

EARL L. DOUGLASS  
Princeton, N. J.

EDWARD L. R. ELSON  
National Presbyterian, Washington

WILLIAM FITCH  
Knox Presbyterian, Toronto

C. DARBY FULTON  
Bd. of World Missions (Presb. U.S.)

FRANK E. GAEBELEIN  
Stony Brook School

JOHN H. GERSTNER  
Pittsburgh-Xenia Theol. Sem.

BILLY GRAHAM  
Montreat, N. C.

RICHARD C. HALVERSON  
Christian Leadership

WILLIAM K. HARRISON  
U.S. Army, Retired

C. ADRIAN HEATON  
California Baptist Theol. Sem.

PHILIP E. HUGHES  
London, England

NORMAN C. HUNT  
University of Edinburgh

W. BOYD HUNT  
Southwestern Baptist Theol. Sem.

W. HARRY JELLEMA  
Calvin College

CLYDE S. KILBY  
Wheaton College

HAROLD B. KUHN  
Asbury Theol. Sem.

ROBERT J. LAMONT  
First Presbyterian, Pittsburgh

PIERRE MARCEL  
St. Germain En Laye, France

DUKE MCCALL  
Southern Baptist Theol. Sem.

SAMUEL MOFFETT  
Seoul, Korea

ARTHUR J. MOORE  
Bishop, The Methodist Church

J. THEODORE MUELLER  
Concordia Theological Seminary

ROGER NICOLE  
Gordon Divinity School

HAROLD JOHN OCKENGA  
Park Street Church, Boston

STANLEY W. OLSON  
Baylor Univ. College of Medicine

J. C. POLLOCK  
Templecombe, Somerset, England

BERNARD RAMM  
California Baptist Theol. Sem.

PAUL S. REES  
Minneapolis, Minn.

W. STANFORD REID  
McGill University

WILLIAM CHILDS ROBINSON  
Columbia Theol. Sem.

W. E. SANGSTER  
London

SAMUEL M. SHOEMAKER  
Calvary Episcopal, Pittsburgh

WILBUR M. SMITH  
Fuller Theol. Sem.

NED B. STONEHOUSE  
Westminster Theol. Sem.

JOHN R. W. STOTT  
All Souls Langham Pl., London

R. KENNETH STRACHAN  
Latin America Mission

JAMES G. S. S. THOMSON  
Edinburgh, Scotland

CARY N. WEISIGER III  
Mt. Lebanon U.P., Pittsburgh

FARIS D. WHITESELL  
Northern Baptist Theol. Sem.

MAURICE A. P. WOOD  
St. Mary's Islington, London

KYLE M. YATES  
Baylor University

FRED YOUNG  
Central Baptist Theol. Sem.

✓ Copyright 1959 by Christianity Today, Inc. ✓ Subscription rates: One year \$5; two years \$8; three years \$10. (Outside United States and Canada, \$1 per year additional. Foreign Subscription Representative: Marshall, Morgan & Scott, 1-5 Portpool Lane, London E.C.1, England.) Subscription Expiration Date: The last date in the code line on address label is the date subscription expires. For example, if the code line reads, CHT 17 8M7 23Dec3, the subscription expires with the Dec. 23, 1963, issue.

\$5 a year • Single copy, 25 cents



# CHRISTIANITY

## and Non-Christian Religions

JAMES I. PACKER

Christianity has always been a missionary religion. At the close of his earthly ministry, our Lord commissioned his followers to go and make disciples of all nations (Matt. 28:19), and it is generally admitted today that the Church of later generations has no right to call herself apostolic unless she acknowledges this missionary obligation to be her own. Now, the universal missionary imperative implies an exclusive claim, a claim made by our Lord himself: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). To deny that men can know the Father apart from Christ is to affirm that non-Christian religion is powerless to bring them to God and effective only to keep them from him.

### ONLY ONE SAVING RELIGION

Accordingly, the summons to put faith in Christ must involve a demand for the endorsement of this adverse verdict, and for the avowed renunciation of non-Christian faith as empty and, indeed, demonic falsehood. "Turn from these vanities to the living God" (Acts 14:15)—that was what the Gospel meant for those who worshiped the Greek pantheon at Lystra in Paul's day, and that is what it means for the adherents of non-Christian religions now. The Gospel calls their worship idolatry (I Thess. 1:9) and their deities demons (I Cor. 10:20), and asks them to accept this evaluation as part of their repentance and faith.

And this point must be constantly and obtrusively made; for to play down the impotence of non-Christian religion would obscure the glory of Christ as the *only* Saviour of men. "There is none other name under heaven . . . whereby we must be saved" (Acts 4:12). If Christless religion can save, the Incarnation and Atonement were superfluous. Only, therefore, as the Church insists that Christless religion, of whatever shape or form, is soteriologically bankrupt can it avoid

James I. Packer is Tutor at Tyndale Hall, Bristol, England. A scholar of Corpus Christi College, Oxford, he was graduated in classical studies, philosophy, and theology, and in 1954 received his D.Phil. degree. He was curate at St. John's Church, Birmingham, before going to Tyndale as lecturer.

seeming to countenance the suspicion that for some people, at any rate, our Lord's death was really needless.

### WHAT OF OTHER RELIGIONS?

It is beyond dispute that this is the biblical position, but naturally it raises questions. How does the Gospel evaluate the religions which it seeks to displace? How, in view of its condemnation of them, does it account for the moral and intellectual achievements of their piety and theology? And how does it propose to set about commending Christ to the sincere and convinced adherents of the religions it denounces, without giving an impression of ignorance, intolerance, patronage, or conceit?

These questions press more acutely today than at any time since the Reformation, and there are three reasons for this. In the first place, a century's intensive study of comparative religion has made available more knowledge than the Church ever had before about the non-Christian faiths of the world, and in particular of the intellectual and mystical strength of the highest forms of Eastern religion. This makes it necessary at least to qualify the sweeping dismissal of these faiths as ugly superstitions which to earlier missionary thinkers, who knew only the seamy side of Eastern popular piety, seemed almost axiomatic. Fair dealing is a Christian duty, and everybody of opinion has a right to be assessed by its best representatives as well as its worst. (How would historic Christianity fare if measured solely by popular piety down the ages?)

In the second place, the great Asian faiths are reviving and gaining ground partly, no doubt, through the impetus given them by upsurging nationalism. It is no longer possible naively to assume, as our evangelical grandfathers often did, that these religions must soon wither and die as the Gospel advances. As we meet them today, they are not moribund, but confident, aggressive, and forward-looking, critical of Christian ideas and convinced of their own superiority. How are we to speak to their present condition?

In the third place, Christian evangelism has been accused, and to some extent convicted, by Eastern

spokesmen in particular of having in the past formed part of a larger cultural, and sometimes imperialistic, program of "Westernization." These thinkers now tend to dismiss Christianity as a distinctively Western faith and its exclusive claim as one more case of Western cultural arrogance, and to insist that the present aspirations of the East are compatible only with indigenous Eastern forms of religion. There seems no doubt that Protestant missionary policy during the last hundred years really has invited this tragic misunderstanding. Too often it did in fact proceed on the unquestioned assumption that to export the outward forms of Western civilization was part of the missionary's task, and that indigenous churches should be given no more than colonial status in relation to the mother church from which the missionaries had come. It is not surprising that such a policy has been both misunderstood and resented. The Protestant missionary enterprise needs urgently to learn to explain itself to the new nations in a way that makes clear it is *not* part of a cunning plan for exporting the British or American way of life, but is something quite different. This necessitates a reappraisal on our part of non-Christian religions which will be, if not less critical in conclusions, more sympathetic, respectful, and theologically discriminating in method than was the case in earlier days. Christian missionary enterprise inevitably gives offense to those of other faiths simply by existing; but the Church must watch to see that the offense given is always that of the Cross and never of fancied cultural snobbery and imperialism of the missionaries.

It seems that the need for a deepening of accuracy and respect in the evangelistic dialogue with other religions is more pressing than evangelical Christians generally realize. This, perhaps, is because evangelical missionary effort during the past fifty years has been channelled largely through small inter-(or un-)denominational societies which have concentrated on pioneer and village work, whereas it is in the towns that resentment and suspicion of the missionary movement are strongest. But it is very desirable that evangelicals should appreciate the situation and labor to give the necessary lead. They are uniquely qualified to do this, having been preserved from the confusion about the relation of Christianity to other religions which has clouded the greater part of Protestant thinking since the heyday of liberalism fifty years ago. Though liberalism is now generally disavowed, its ideas still have influence; and its ideas on this particular subject are the reverse of helpful, as we shall now see.

#### LIBERAL BIAS LINGERS

The liberal philosophy (you could not call it a theology) of religion was built on two connected principles, both of which have a pedigree going back to the

philosophical idealism of Hegel and the religious romanticism of Schleiermacher. The first principle was that the essence of religion is the same everywhere: that religion is a genus wherein each particular religion is a more or less highly developed species. This idea was usually linked with the reading of man's religious history as a record of ascent from animistic magical rites through ritualistic polytheism to the heights of ethical monotheism—a specious speculative schematization, the evolutionary shape of which gave it a vogue much greater than the evidence for it warrants. (In fact, the evidence for primitive monotheism, and for cyclic degeneration as the real pattern of mankind's religious history, seems a good deal stronger. Romans 1:18-32 cannot now be dismissed as scientifically groundless fantasy.)

The second principle, following from the first, was that creeds and dogmas are no more than the epiphenomena of moral and mystical experience, attempts to express religious intuitions verbally in order to induce similar experiences in others. Theological differences between religions, or within a single religion, therefore, can have no ultimate significance. All religion grows out of an intuition, more or less pure and deep, of the same infinite. All religions are climbing the same mountain to the seat of the same transcendent Being. The most that can be said of their differences is that they are going up by different routes, some of which appear less direct and may not reach quite to the top.

If these ideas are accepted, the only question that can be asked when two religions meet is: Which of these is the higher and more perfect specimen of its kind? And this question is to be answered by comparing, not their doctrines, but their piety and the characteristic religious experiences which their piety enshrines. For religions are not the sort of things that are true or false, nor are their doctrines more than their by-products. Nor, indeed, has any existing form of religion more than a relative validity; the best religion yet may still be superseded by a worthier. Accordingly, the only possible justification for Christian missions is that Christians, whose piety and ethics represent the highest in religion that has emerged to date, are bound by the rule of charity to share their possessions with men of other faiths, not in order to displace those faiths, but to enrich them and (doubtless) to be enriched by them. And from this pooling of religious experience a still higher form of religion may well be developed. This position was expounded at the academic level by Troeltsch and on the popular level in such a document as the American laymen's inquiry, *Rethinking Missions* (1931), which Hendrik Kraemer has described as "devoid of real theological sense . . . a total distortion of the Christian message," involving "a suicide of missions and an annulment of the Christian faith" (*Re-*

ligion and the Christian Faith, 1956, p. 224). (This is just what J. Gresham Machen said when the report came out, but with less acceptance than Kraemer's words command today.)

### A CHANGE FOR THE BETTER

Since 1931, however, the theological atmosphere has changed for the better. The liberal philosophy of religions has been demolished by the broadsides of such writers as Barth, Brunner, and Kraemer himself, and attention is being given once again to the theology of religions found in the Bible.

What is this theology? It can be summed up in the following antithesis: *Christianity is a religion of revelation received; all other faiths are religions of revelation denied.* This we must briefly explain.

*Christianity is a religion of revelation received.* It is a religion of faith in a special revelation, given through specific historical events, of salvation for sinners. The object of Christian faith is the Creator's disclosure of himself as triune Saviour of his guilty creatures through the mediation of Jesus Christ, the Father's Word and Son. This is a disclosure authoritatively reported and interpreted in the God-inspired pages of Holy Scripture. Faith is trust in the Christ of history who is the Christ of the Bible. The revelation which the Gospel declares and faith receives is God's gracious answer to the question of human sin. Its purpose is to restore guilty rebels to fellowship with their Maker. Faith in Christ is no less God's gift than is the Christ of faith; the faith which receives Christ is created in fallen men by the sovereign work of the Spirit, restoring spiritual sight to their blind minds. Thus true Christian faith is an adoring acknowledgment of the omnipotent mercy of God both in providing a perfect Saviour for hopeless, helpless sinners and in drawing them to him.

*Non-Christian religions, however, are religions of revelation denied.* They are religions which spring from the suppression and distortion of a general revelation given through man's knowledge of God's world concerning the being and law of the Creator. The *locus classicus* on this is Romans 1:18-32; 2:12-15. Paul tells us that "the invisible things" of God—his diety and creative power—are not merely discernible but actually discerned ("God manifested" them; they "are clearly seen," 1:19 f., ERV) by mankind; and this discernment brings knowledge of the obligation of worship and thanksgiving (vv. 20 f.), the duties of the moral law (2:14 f.), God's wrath against ungodliness (1:18), and death as the penalty of sin (1:32). General revelation is adapted only to the needs of man in innocence and answers only the question: What does God require of his rational creatures? It speaks of wrath against sin but not of mercy for sinners. Hence it can bring nothing but disquiet to fallen man.

But man prefers not to face it, labors to falsify it, and willfully perverts its truth into the lie of idolatry (1:25) by habitual lawlessness (1:18). Man is a worshiping being who has refused in his pride to worship his Maker; so he turns the light of divine revelation into the darkness of man-made religion, and enslaves himself to unworthy deities of his own devising, made in his own image or that of creatures inferior to himself (1:23). This is the biblical etiology of nonbiblical religion, from the crudest to the most refined.

### FLASHES OF COMMON GRACE

Yet common grace prevents the truth from being utterly suppressed. Flashes of light break through which we should watch for and gratefully recognize (as did Paul at Athens when he quoted Aratus, Acts 17:28), and no part of general revelation is universally obscured. Despite all attempts to smother them, these truths keep seeping through the back of man's mind, creating uneasiness and prompting fresh efforts to blanket the obtrusive light. Hence we may expect to find in all non-Christian religions certain characteristic recurring tensions, never really resolved. These are a restless sense of the hostility of the powers of the universe; an undefined feeling of guilt, and all sorts of merit-making techniques designed to get rid of it; a dread of death, and a consuming anxiety to feel that one has conquered it; forms of worship aimed at once to placate, bribe, and control the gods, and to make them keep their distance except when wanted; an alarming readiness to call moral evil good, and good evil, in the name of religion; an ambivalent attitude of mind which seems both to seek God and to seek to evade him in the same act.

Therefore, in our evangelistic dialogue with non-Christian religions, our task must be to present the biblical revelation of God in Christ not as supplementing them but as explaining their existence, exposing their errors, and judging their inadequacy. We shall measure them exclusively by what they say, or omit to say, about God and man's relation to him. We shall labor to show the real problem of religion to which the Gospel gives the answer, namely, how a sinner may get right with his Maker. We shall diligently look for the hints and fragments of truth which these religions contain, and appeal to them (set in their proper theological perspective) as pointers to the true knowledge of God. And we shall do all this under a sense of compulsion (for Christ has sent us), in love (for non-Christians are our fellow-creatures, and without Christ they cannot be saved), and with all humility (for we are sinners ourselves, and there is nothing, no part of our message, not even our faith, which we have not received). So, with help from on high, we shall both honor God and bear testimony of him before men. **END**



# Judaism: Religion of the Jews

H. L. ELLISON

Judaism is the traditional religion of the Jews. Though a Jew remains a Jew, even if he denies every tenet of Judaism (most Jews would make an exception of the one who becomes a Christian), no one can become a Jew except by formally accepting Judaism. This fact supplies the background of the present controversy in Israel on who is a Jew. Thus Judaism and Jewish history are inextricably linked.

Judaism and Christianity are the only two developments of Old Testament religion that have survived the crushing of the Jewish state in A.D. 70 and 135. The destruction of the Temple eliminated the importance of the priests and discredited the apocalyptists like those of Qumran, while the bloody end of Bar Cochba's revolt (A.D. 135) meant the end of the nationalists. By A.D. 200 the views of the Pharisees, generally known as Rabbinic Judaism, had become binding and normative for all those known as Jews.

## DISPERSION AND CHANGE

The restriction of sacrifice to Jerusalem, the destruction of the Temple in 586 B.C. and the growing dispersion of the Jews both East and West involved a fundamental change in religious outlook. Even when the Temple was rebuilt, the vast majority of Jews were unable to make effective use of it. Ezra seems to have represented the outlook of the best elements that remained in Babylonia, and his object was the making of the law of Moses as a whole rather than the Temple the center of religious life. The Temple was honored because the Law commanded it, but it was secondary for all that. This attitude was strengthened by the apostasy of many of the leading priests in the time of Antiochus Epiphanes and the scandals of the later Hashmonean high-priestly rule. While some, like the Qumran Covenanters, withdrew in despair from nor-

mal life to await an apocalyptic deliverance, the Pharisees set out to transform the nation.

Their main instrument was the synagogue which, by the middle of the first century B.C., was found in every Jewish community of any size. Here there grew up a nonsacrificial worship, and the reading and expounding of the Law became a center of its activity.

The underlying concept was simple; indeed Judaism is one more example of the danger of over-simplification in religion. The Torah (instruction is a better and fairer rendering than law) given through Moses was God's supreme and final revelation; the prophets were merely commentators on it. When codified it was found to contain 613 commandments, 248 of them positive and 365 negative. The rabbis (Rabbi is a title of respect given to an expert in the Torah; he is neither a priest, nor a preacher, though in the modern synagogue he often performs the latter function) then surrounded these commandments with a "hedge," that is, subsidiary commandments, the keeping of which would guarantee the keeping of the original commandment. For these enactments ("the oral law," "the traditions of the elders") they claimed as much authority as for the original written law.

## LAW AND THE WHOLE LIFE

Though the destruction of the Temple was felt as a great blow, it is easy to see how this interpretation of the Old Testament, which had already so largely freed itself from the authority of the priests, was able to survive the disaster of A.D. 70. Under the leadership of Rabbi Yochanan ben Zakkai and his successors the oral law was developed by analogy to cover every circumstance of life, even when the written law did not deal with it. The concept was entirely reasonable, once one granted that the purpose of the Torah was to control the whole of life.

By A.D. 200 the rabbis had persuaded, crushed, or driven out all in Jewry who disagreed, and had formulated the oral law in the Mishnah. This with the much longer commentary on it, the Gemara, completed about A.D. 500, forms the Talmud which, for an orthodox Jew, shares in the authority of the Old Testament, for it is the authoritative expression of what the Torah

H. L. Ellison is the son of a convert from Judaism, and served 29 years as a missionary to Jews until he became tutor of Old Testament at London Bible College, a post he filled from 1949-56. He was Vice-President of the International Hebrew Christian Alliance from 1947-50 and Chairman of the Jewish Committee of the British Conference of Missionary Societies from 1947-56. *The Christian Approach to the Jew* and *From Tragedy to Triumph* (Studies in Job) are among his books.



demands. It goes without saying that the Talmud has had to be adapted to meet the changing circumstances of later centuries, but every rule which the Orthodox consider binding goes back in principle to the Talmud.

The work of the rabbis meant that Jewish life and Judaism became virtually synonymous. Medieval Christianity and Islam strove to reach the same goal, but were less successful. For this there were two reasons. The rabbis were acknowledged by Jew and Gentile alike as rulers of the Jewish communities (there was no effective secular leader to compete with them); and because of increasing weight of discrimination and persecution, a whole-hearted acceptance of his religion was the only motive for keeping a man a Jew.

### THE VANISHING DEITY

There were two other influences at work in the formative years between A.D. 70 and 200. Though from the middle of the ninth century Greek philosophy brought a rationalistic strain into Judaism which it has never lost, at the earlier date all such speculation was deeply distrusted (the memory of Philo of Alexandria would have been lost, if his works had not been copied by Christian scribes); in addition there was every effort to make it impossible for a Jew to become a Christian. As a result there is very little real theology in Judaism, and the Torah was exalted until it occupied a place almost as high as Jesus Christ does in Christianity.

The Torah antedates the creation, Moses having been given merely a transcript of the heavenly original written in letters of fire. God chose Israel for his people in order that she might know and carry out the Torah. On the other hand, as a reaction against the Christian doctrines of the Trinity and the Incarnation, the gulf between God and man was increased, and the unity of God and his nature was affirmed in such extreme terms that especially after the entry of philosophical thought he became virtually the unknowable. Provided a man keeps the requirements of the Torah, it has always been assumed that his thoughts about it were correct. Indeed orthopraxy is a far more accurate term than orthodoxy to apply to Judaism.

### WEAK SENSE OF SIN

The greatest weakness in Judaism is its diminution of the sense of sin. It has been a most effective barrier against gross sin, but it has seldom been able to help the one who has known himself the slave of sin. Its stress on the keeping of the Torah meant also stress on man's ability to keep it, and this in turn meant a watering down of the absolute demands of the Law. The destruction of the Temple increased this tendency, for now there was no sacrifice to atone for shortcomings. Paul's teaching that "through the law cometh the knowledge of sin," and "that through the com-

mandment sin might become exceeding sinful" has not only been incomprehensible to Judaism, but has made him the best hated of the New Testament characters.

Obviously in such a religion there has been much legalism, for the Jew has rejoiced that he has been given commandments to keep, and there has always been the temptation to see good in the mere keeping.

The rabbis have constantly stressed that the Torah should be kept out of devotion to its Giver. The Day of Atonement with its moving services have always kept the sense of sin awake. The sense of election, renewed annually for many in the Passover celebrations, has lifted the relationship to God above the level of arid legalism. Mysticism has repeatedly poured new life into Judaism, without making it pantheistic, to prevent legalism and rationalism from unduly separating God from human life. So in the history of Judaism there is a noble gallery of saints and martyrs.

Medieval pressure on the Jew reached its climax when the first voices of the Renaissance began to be heard. As a result the Jew was almost untouched by it and also by the Reformation. It was only shortly before the French Revolution that all the pulsing life of Europe began to affect the ghettos of the West. It took emigration to America or the first World War before East-European Jewry really faced the modern world; and it necessitated the setting up of Israel to bring it to the Jewish slums of Moslem lands.

### NEW STATE OF ISRAEL

The effects on Judaism of this sudden and violent confrontation have been catastrophic. The present tensions in Israel with the religious parties are only one symptom of the impossibility for the orthodox Jew to come out into the modern world and yet bring the whole of his activity within the framework of the traditional Torah. The Jew who receives a secular education almost invariably loses any belief in the divine authority of the oral law and all too often in the divine inspiration of the written one. As a result the old monolithic Rabbinic Judaism has vanished.

We still find old-fashioned and sincere orthodox Judaism, but normally this is only in solidly Jewish districts where contacts, business and social, with non-Jews is kept to a minimum and where the children are given a traditional Jewish education with as few secular subjects as possible.

### THE MOOD OF COMPROMISE

Very many religious Jews have adopted a position of compromise. As much of the law as is felt to be reasonable and practicable is maintained. The purely human origin of much of it is frankly acknowledged, but it is justified by its intrinsic value and its maintenance of Jewishness. In America such Jews are apt to

call themselves conservative Jews; in Britain the majority of them still attend nominally orthodox synagogues, though the more extreme among them go to the Reform Synagogue, which must not be identified with the movement of the same name in America.

A small but growing minority in Britain and a much larger section in America have adopted the same position as the liberal or modernist in the church. They have moved the center of gravity from the Law to the Prophets, and the test of what should be kept from the past is whether it is found spiritually profitable. Their message is very near that of the Unitarians. In America they speak of reform Judaism, but in Britain it is more accurately designated liberal Judaism.

As Judaism began to break down, many Jews threw themselves into the promotion of modern knowledge and into every movement that has claimed to promote social righteousness. In other words they have sought spiritual satisfaction in serving their fellow men. That their efforts have at times been misplaced is obvious, but that is no justification for the antisemitic slander that Jew and Communist are synonymous. There were many Jews among the liberals who fought against the tyranny of the Czarist regime, and some were members of the Communist party. But, as the state of Israel has shown, there are few Jews who have not learned what communism really means.

With the slackening of religious uniformity, the nationalism which has never died out in Jewry began to awaken and to express itself along secular paths. Liberal dreams of ending antisemitism and traditional longings for the land of promise fused in 1897 to create the Zionist movement which, 50 years later, saw its dreams fulfilled in the setting up of the state of Israel, and yet now in the very hour of fulfillment knows that this alone cannot bring soul satisfaction.

Yochanan ben Zakkai and his friends did their best to shut Jesus and the Hebrew Christian out of the Synagogue, but the Church by its lack of understanding, unholiness of living, and persecutions even more effectively shut the Jew out of the Church. The century and a half of the gradual breakdown of monolithic Rabbinic Judaism has been matched by the growth of Jewish missions and increasing contacts with devoted Christians in daily life. As a result the figure of Jesus is no longer unfamiliar to a majority of Jews, and the New Testament has become a reasonably familiar book to many. The number of genuine converts is steadily increasing, but the typical Jew still thinks conversion incredible. Among the reasons for this are the prevalence of antisemitism and racial discrimination in the church, stress on theological theory rather than on holiness of life, and the many divisions of Protestantism which the Jew looks on as a negation of true religion.

END

# The Christian Message to Islam

J. N. D. ANDERSON

In contrast to Hinduism, Confucianism, or Shintoism, Islam is a religion that firmly and passionately affirms the unity of the Godhead. It denounces idolatry in the most categorical terms, accepts superficially at least the biblical concept of prophethood as well as pays explicit homage to a number of Old Testament prophets, and it manifestly springs from the same milieu (geographically and conceptually) as Judaism and Christianity. But alongside these affirmations it maintains a series of unequivocal denials—denials implicit in Hinduism, Confucianism, Shintoism, and the rest, but explicit in Judaism and Islam alone. Islam categorically denies the doctrine of the Trinity, the deity and divine sonship of Christ, the fact and significance of his atoning death, the finality of the Christian revelation, and the reliability of the Christian Scriptures.

There have indeed been some who have characterized Islam as a Christian heresy. It is difficult, however, to dismiss a faith, claiming four hundred million adherents and a wealth of theological thought, as mere heresy; and while it is true that Christian heresies are almost always recognized by some compromise regarding either the person or atoning work of Christ, the denials of Islam are so radical that they constitute not so much deviation as defiance. Face to face with Islam one seems to hear the words of the beloved disciple:

J. N. D. Anderson, O.B.E., M.A., LL.D., is Professor of Oriental Laws at the University of London. He has spent 14 years in the Middle East, is Chairman of the United Kingdom's National Committee of Comparative Law, and is one of the world's outstanding authorities on Islamic law and custom. An Anglican, he is Chairman of the Home Council of Middle East General Mission, and is also the Chairman of the Coordinating Committee of British Inter-Varsity Fellowship.

"He is antichrist that denieth the Father and the Son" (I John 2:22), for this is precisely what Islam does.

### BARRIERS AND BRIDGES

In one sense, therefore, the Christian theologian is much more at home in Islam than he is in the great pre-Christian religions. He is in a realm that he can readily, if only superficially, understand, and where he and his Muslim friends will in part speak the same language. Yet he will find himself confronting an opposition which he scarcely experiences elsewhere. He will meet those who affirm their faith in the Old Testament prophets and even the Old Testament Scriptures as *originally* revealed, but who assert that these have been corrupted. They will be people who accept Jesus Christ as Messiah, as one of the greater prophets and as Virgin-born, but who put a categorical denial of Deity into His own mouth; who believe that the Jews meant indeed to crucify him, but assert that God miraculously intervened to save him from a felon's death; who affirm the unity of the Godhead in a sense which precludes any differentiation of persons within that unity, and who emphasize divine omnipotence and transcendence in a way that involves a denial of God's moral holiness or redeeming love. It is easy for the Christian to become so obsessed with these denials that he accepts them as barriers rather than attempts to turn them into bridges.

### THE DOCTRINE OF GOD

The Christian Church herself must rightly assume much of the responsibility for the misunderstandings and misconceptions of Islam. There are few things finer than the denunciation of idolatry which Muhammad began. He was indeed so passionately convinced of the reality of the one true God that it seemed to him the worst of all possible sins to give His glory to another, or to worship anyone else besides him.

Say: God is One (unique), God is eternal.  
He did not beget and He was not begotten.  
He has no equal whatever.

In its original setting, this brief chapter from the Qur'an did not constitute a denial of the Christian doctrine of the Trinity but of the crude polytheism of pre-Islamic Arabia. The tragedy is that later in Muhammad's life, when he had heard a little more of Christian beliefs, he came to believe that Christians worshiped a Trinity consisting of God the Father, the virgin Mary, and their Son. Scarcely surprising is it that he denounced the whole doctrine as arrant blasphemy. It has been suggested that he may have got this idea from the Collyridians, a heretical sect which actually worshiped Mary; but more likely perhaps he merely misinterpreted the excessive veneration given by cer-

tain Christians to the one who has sometimes been called "the Mother of God." As a result he depicted our Lord as complaining that His followers had made "me and my mother into gods beside God." And although the better educated Muslim of today knows well that this is not the Trinity Christians worship, he still believes them guilty of the blasphemy of associating a creature with the Creator, or of making a mortal man into God; and he finds it desperately hard to understand that the truth is precisely the opposite—that we worship God who became Man.

There is much that is magnificent, however, in the Muslim doctrine of God. At its best there is an awful sense of his majesty, his omnipotence and his utter transcendence; and there is a corresponding sense of the littleness of man, and of the paramount duty of that submission to the divine sovereignty which constitutes the very essence of Islam ("surrender"). But the concept of his sovereignty and omnipotence has been allowed to overshadow his holiness and moral purity, and the concept of his transcendence and self-sufficiency has obscured his self-giving and his love. The Muslim God—in the dominant doctrine—need not act according to moral principles: he is sovereign, and who can call him to account? Also he cannot be made glad by men's devotion, nor sad by their rebellion: he is utterly self-sufficient, so how can he be affected by his creatures? The revelation that "God is light, and in him is no darkness at all," whose omnipotence can never, of *inward* necessity, be inconsistent with his moral holiness, and that "God is love," whose majesty has its fullest expression in self-giving and redeeming love, is veiled from Muslim eyes. It is not surprising, therefore, that to them the very idea that the Creator could take the form of a creature appears unthinkable, and the doctrine of the Atonement seems as morally unnecessary as it is spiritually blasphemous.

The question has often been asked whether Allah, whom Muslims worship, can be identified with the "God and Father of our Lord Jesus Christ" or whether we should proceed on the basis that he is quite a different god. To pose the question in this form, however, is to suggest the answer. There can be no doubt that Muslims worship Allah as the one Creator God; and the Christian is no less emphatic that there is only One who can so be described. But it is obvious that the one God is very differently conceived and described in the two religions. The Christian will recall the words of the apostle Paul: "Whom therefore ye ignorantly worship, him declare I unto you."

### GOD'S HOLINESS AND MAN'S SIN

It is the inadequacy of the Muslim conception of God's holiness that undoubtedly provides the basic explanation for the inadequate Muslim view of human de-



pravity. To associate anyone else with the Deity or deny his law are, to the Muslim, unforgivable sins beside which moral and social wrongdoing pale to comparative insignificance. Islam, indeed, has no doctrine of original sin, and regards man as weak and liable to err rather than fallen and inherently sinful. Man, therefore, is a sinner because he sins; he does not sin because he is a sinner.

#### THE NATURE OF CHRIST

The Christian is brought face to face with a similar misunderstanding with regard to the divine sonship of Christ. Here, indeed, he is met by a double misconception. Not only does the Muslim accuse him of putting a man on an equality with God, but the very title is conceived against a background of physical procreation and believed to refer to the Virgin Birth. It has been well remarked that what sometimes seems our Lord's strange reluctance to make an unequivocal confession that he was the Christ—or before Pilate that he was the King—can be explained only on this basis: were he to have made this affirmation in those circumstances, and to those questioners, he would have invited almost as serious a misconception as a denial; for he was indeed Messiah, indeed King, but not the sort of Messiah the Jews were expecting nor the sort of King Pilate meant. The Christian feels much in this same position when an uninstructed Muslim asks him if Christ is the Son of God; for to say "Yes" without explanation would be almost as misleading as to say "No." The basic problem is not so much one of confession as of interpretation.

Moreover, if it is impossible to decide where Muhammad derived his misunderstanding of the Trinity, it seems equally impracticable to determine how he came to his denial of Christ's death upon the cross. "The Jews say 'We have killed Jesus, Son of Mary,'" so affirms the Qur'an; "but they did not kill him, neither did they crucify him, but a likeness was made of him . . . and God raised him up to Himself." This verse has always been interpreted by orthodox Muslims as denying for fact that the one who died on the cross was Christ. Instead, God raised Christ up to himself, they believe, and threw his likeness on someone else crucified there by mistake.

It may be, of course, that the genesis of this idea is to be found in Gnostic (or even Basilidian) theories which maintain that the aeon Christ descended upon the human Jesus only at his baptism and then left him before his passion. But the notion may also be a perpetuation of Peter's reaction when he first heard that the Son of Man must suffer, for it expresses Muhammad's passionate repudiation of the possibility that God could leave his faithful servant to such a fate. It was essential not only to Muhammad's understanding

of the position of a prophet but also—and more profoundly—to his conception of the character of God that the "apostle" should be vindicated and his persecutors outwitted. The traditions of Islam assert that before the last day the Christ who never died is to come again, marry and have children, break the symbol of the cross, acknowledge the truth of Islam, die, and be raised again at the last day.

#### MISTY VIEW OF SPIRIT

Again, it is the Muslim misconception of the Trinity that is at least partially responsible for the Holy Spirit being a nebulous figure in Islam and commonly identified with the archangel Gabriel, the angel of inspiration. The Qur'an even asserts that Christ himself foretold the coming of Muhammad under the variant Ahmad. This may perhaps rest on a confusion between the Greek words *parakletos* (Paraclete) and *periklutos*, a possible translation of the name Ahmad.

#### THE ROLE OF SCRIPTURE

Finally, when we turn to the Scriptures, we see once more this strange combination of assertion and denial, acceptance and rejection. Early in his ministry Muhammad bade his followers consult the *earlier* Scriptures in support of his own teaching. He claimed that the stories told in these earlier Scriptures had been miraculously revealed to him. But at Medina he found that the Jews would not accept an Arab prophet, and they mocked the inaccuracies of some of his references to Old Testament persons and incidents. This was something he could not tolerate, so he accused them of twisting their tongues with the Scriptures. In its origin this phrase probably meant that they misread their Scriptures rather than mutilated the written text. Muslims commonly attribute not only the discrepancies between the Qur'an and the Old Testament but the far more serious discrepancies between it and the New Testament in terms of deliberate falsification. Moreover, now that the final revelation has been vouchsafed through the "seal of the Prophets," what need is there to concern oneself with things that have gone before? The tragedy is that Muhammad was never in a position to read the New Testament. Had he been familiar with it, the course of history might have been very different.

These are the beliefs of Islam regarding the Christian message. Faced with a challenge of this magnitude, the Christian can only travail to present his Saviour, by word and life, in a manner that will avoid any offence which is not the essential "offence of the Cross." He can only pray for a divine work of grace whereby God himself will shine in Muslim hearts "to give the light of the knowledge of the glory of God in the face of Jesus Christ."

END



# Hinduism Today

STEPHEN NEILL

Hinduism is indeed a shoreless sea. It includes within itself everything from the highest and most abstract philosophy down to the crudest superstition. And this does not in any way disturb the average thoughtful Hindu—it is to him evidence of the largeness and splendor of the religious system to which he gives his allegiance.

To all Hindus, the scriptures of highest authority are the four Vedas. These, which are among the most ancient of all literary monuments (older than Homer, and about of the same age as the Song of Deborah in the Old Testament), were the product of that lively and vigorous people, the Aryans, at the time of their first invasion of India. Yet, though they possess such unquestioned authority for the Hindu, they are mainly concerned with gods whom no one any longer worships—Varuna the outspread heaven, Agni the sacred fire, Ushas (Aurora) the dawn—and they contain not a trace of any of the most characteristic doctrines of later Hinduism. Then follow the immensely complicated ritual rules of the Brahmanas, the foundation of much of the ritual that is still practiced in classical Hinduism today. Next come the Upanishads, marking the beginning of critical philosophy, and that understanding of the world that is summed up in the saying *Tat tvam asi*, "that art thou," the soul in man is the same as the soul of the universe; separate existence is an illusion from which man needs to be freed. There follows the whole range of the *bhakti*-forms of Hinduism, in which the worshiper chooses one of the many gods as the object of his special and devoted adoration and finds release through this worship. At one side are the Tantric rites, glorifications of the powers of fertility in nature, which by Western standards are gross and immoral in the extreme. There are the animistic beliefs and practices of the village dwellers, largely taken up with the propitiation of evil spirits. All this is to be included under the comprehensive term "Hinduism."

Stephen Neill served as missionary in India from 1924-44, as Bishop of Tinnevely from 1939-44, and is the Associate General Secretary of the World Council of Churches. He holds the M.A. from Cambridge, and the honorary D.D. from Toronto, and the Th.D. from Hamburg. He is author of several books, the most recent being *A Genuinely Human Existence*.

Can we then discern any particular doctrine, the following of which will make a man a Hindu, as belief in Jesus Christ will make a man a Christian? The official answer is, No. If a man has been born in a Hindu caste and has not separated himself from it, if on the whole he observes its rules and the minimum practices of worship, no one can deny to him the name of Hindu and any privileges that may go with it.

## THE ACCEPTANCE OF KARMA

But, in point of fact, there is one basic belief that runs through almost every form of Hinduism and is so nearly universal that it may be taken almost as the sign-manual of a creed. This is the belief in *Karma*, retribution, and the endless transmigration of souls from one life to another in this world. All action tends to tie the soul to the wheel of existence. Evil action creates a debt which must be paid; if it cannot be paid off in this life, then it must be worked off in another life; and the soul is tied to separate existence until every debt is paid. Forgiveness is impossible. If it were possible, it would be immoral, since not even God must interfere with the *rta*, the established moral order of the world on which all depends. To the Hindu this truth is self-evident; it is the explanation for all the suffering and inequality in the world. If it tends to a fatalistic attitude to life—things are what they are as the consequences of an unknown past and are therefore unchangeable—at the same time it gives men a quiet courage and resignation in the face of misfortune that are admirable.

We must first pay tribute to the strength and excellences of the Hindu way of life. Every man has a status in society which is determined for him by his caste. He has duties to perform and a close-knit community on which he can depend for mutual help and service. Religion is linked to his life at every point, by the recurring festivals, by the minute regulation of custom as to what he shall eat and what he shall wear—all related to religious sanctions. The West may object to the crippling of individual effort that results from the caste system and the exclusion of the so-called untouchables from every kind of privilege. (Untouchability has now been abolished by law, though in prac-

tice things in the villages remain much as they were.) The Hindu can point to the extraordinary stability of a society which has survived two thousand years of change, invasion, occupation by hostile powers, and yet remains essentially what it was before the Christian faith was born.

### ENCOUNTERING THE GOSPEL

When Hinduism first encountered the Gospel, there were two sharply differing reactions. On the one hand, there were those, such as the reformers Ram Mohan Roy and Keshab Chunder Sen, who accorded delighted welcome to almost everything in the teaching of Jesus, believed that the regeneration of India could come about only through the acceptance of Christian ideas, but never felt it necessary to join a church or cease to be Hindus. The other attitude was that of vigorous and definite rejection of everything that came from the West. Both these attitudes can still be observed and are widespread among Hindus. But the syncretistic tendencies of Hinduism and the ease with which it can absorb elements from outside itself have made a certain amount of toleration for Christian ideas natural among educated Indians, and have led many to adopt without discomfort or sense of contradiction Christian views which are hardly compatible with Hindu principles as these have been understood in the past.

A notable exponent of this tolerant and in part welcoming attitude is Dr. S. Radhakrishnan, at the time of writing vice-president of the Indian Republic, and formerly professor of Eastern religions at Oxford. He has a wide acquaintance with philosophical thought in all its forms, and is well acquainted both with the Bible and with the writings of well-known Christian theologians of the West.

His starting point is that the ultimate reality is beyond the reach of man's knowledge. No religious system can therefore claim to be unique, final, and complete; but value is not to be denied to any of the religious systems in which man has sought to find peace and harmony with the universe. All religions should engage in a common search for truth, in the spirit of fellowship and without mutual condemnation. To say that all religions have value is not to say that all are of equal value. We may, in fact, tentatively draw up a kind of hierarchical order. At the top will come those forms of faith which recognize that the supreme reality is ultimately impersonal and unknowable. Here the finest example yet known to us is that of classical Hindu philosophy. Next come those systems which hold to the unity of God, but find it congenial to accept the idea of God as personal (and rightly, since God who is impersonal in the mysterious depths of his own being may by condescension have also a personal side which he shows to us). In this class we find Judaism and

Islam. On the third level are the religions of incarnation, where human weakness demands a personal and human object of veneration. Christianity obviously falls into this third class, together with the *bhakti*-forms of Hindu religion. On the fourth level are the idolatrous forms of worship, where a visible object of worship is demanded. And finally we encounter those forms of superstition in which it is hard to find a gleam of true religion.

Again to say that all religions have value does not debar us either from attempting ourselves to find the highest form available to us, or to teach others in the attempt to help them rise from a lower to a higher level of understanding of the truth. But all such attempts must be made in the true spirit of tolerance and mutual respect. No undue influence must be exercised, and every gleam of truth that is found in any system must be respected and maintained.

### CHRIST AND THE WHOLE OF LIFE

This is a charming picture, and probably would be accepted by many Hindus as the expression of their own point of view. It makes possible a deep regard for Jesus as Teacher (some would even go so far as to say Saviour, in the sense that Jesus is one of the Saviours of the world), in combination with complete loyalty to the traditions and demands of the Hindu order. Yet there are signs that some Hindus are finding the maintenance of this balance more difficult than they had expected. Faith in Christ, like the Hindu order, covers the whole of life, and is totalitarian in its claims. Membership in the Church is not an optional addition to faith in Christ. As Christians have been learning increasingly in recent years, the Church is part of the Gospel, and membership in it is part of faith. It may be that the friendly Hindu has been accepting the Gospel as he would like it to be and not as it really is. If he begins to submit to Jesus as the New Testament presents him, he may find the consequences gravely disturbing.

For one thing, he will find that Hinduism is splendidly tolerant towards other faiths and their adherents but is not at all tolerant towards those who would leave their Hindu faith and adopt another in its entirety, as a Hindu does when he accepts baptism into the Christian Church.

It is for this reason that the preaching of the New Testament Gospel is and must always be a scandal to the Hindu. In order to tell the truth, the Christian preacher must challenge Hindu ideas at seven crucial points:

1. He must set forth the idea of creation—that this visible world though marred by sin is essentially good, and is the scene of the working out of one divine purpose through the ages.

2. He must steadfastly affirm that God is personal, that our relation to him is that of persons to Person, and that to attempt to rise above such a relationship means inevitable to fall below it.

3. This being so, sin cannot primarily be interpreted in terms of debt, and in relation only to the one who has done the wrong; it is always an affront to the majesty of God and an injury to his love.

4. Redemption, then, is not deliverance from the burden of rebirth, but a new relationship with God, which can find expression only in those categories of forgiveness that Hinduism has rejected.

5. History is not meaningless, since it is within history that the great act of redemption has taken place in a historic person, Jesus Christ.

6. The work of Jesus is to be continued in a beloved community, which is to be drawn from all races and peoples, and membership within which depends only on faith in him outwardly expressed in baptism. This community is open to all, but does not automatically include all.

7. The final goal of Christian faith is not absorption into the Deity, but an endless reality of personal existence in perfected fellowship with a loving Father.

Each of these points is, from the Hindu point of view, scandalous. The loving and convincing presentation of them to the Hindu is a task of endless difficulty.

#### SOME NEW PERSPECTIVES

Three things in recent years have opened new perspectives for the preaching of the Gospel in India.

The first is the example of Mr. Gandhi. His well-known devotion to the Gospels and to the person of Jesus Christ must have led countless Hindus to throw away inherited prejudice, and to prepare themselves for an encounter with Jesus Christ. But Mr. Gandhi was at the same time the greatest foe of Christian missions. He steadily advised all his friends that they could find all that they needed for their spiritual life without ceasing to be Hindus, and discouraged baptism as treachery to the will of God which has caused this man and that to be born a Hindu.

Secondly, political independence has given the Indian a new sense of history. He feels that there are great tasks to be accomplished, and a destiny to be fulfilled. He feels that his country is called to service and leadership among the nations. This world is not to be thought of as mere vanity; it is a field which offers to man at least within limits the possibility of creative action.

At the same time, independence has subjected the nation to great moral strains. It has called for a type of character, marked by great integrity and uprightness, such as is not to be found frequently in any nation, but of which India stands in special need just because

of the immense task of national reconstruction that has been taken in hand.

Some Hindus are uncertain whether their inherited religion can give them either the philosophical basis for their new understanding of life and its responsibilities or the ethical vigor that service in such a world as this requires.

The Christian evangelist is convinced that the faith he proclaims has the perfect answer to the questioner in both these fields—of spiritual enlightenment and of moral power. Could any Christian wish for a more exciting task than that of making these truths live for the intelligent and sensitive heirs of the age-long traditions of Hinduism? Some observers feel that the evangelization of India, so far from having been accomplished, is now about to begin. The ablest Indian Christians are willing to accept the help of their brethren from the West, provided that they come in the spirit of humility and service. That, after all, is the spirit of the Christ.

END

## WE QUOTE:

**CONQUEST OF OUTER SPACE:** "Doubtless the first reaction of man to this conquest of outer space is that we are on the escalator of scientific progress leading to utter destruction. The Christian man is smart enough to sense the necessity of adjusting these new scientifically demonstrated ideas as satellites around the Son of God. Then the dark room of outer space will become familiar to Christian faith. The general public, after a first reaction of fear, and then a swing to the opposite end of the pendulum and dependence upon scientific achievement, will ultimately turn to the revelation of God to help them understand and handle both the ideas and the problems of this 'new' universe."—Dr. DUKE K. McCALL, President, Southern Baptist Theological Seminary, excerpts from a baccalaureate message to the first graduating class USAF Air Academy.

**CHANGING DOCTRINE**—"It is curious to note that so far as consistency is concerned, the simple-minded fundamentalists occupy much the stronger position. So much is this the case that the sophisticated modernist often resorts to dangerously obscurantist, anti-intellectualist arguments. In thinking of the church, not as a body committed to a certain belief, but rather as a body of friends that can share their beliefs at will, modernists fail to indicate how we can have any common program demanding our supreme loyalty, if there is no common body of belief as a basis of action or aspiration. Doubtless people may change their religious beliefs, and they are within their rights to form churches of their own. But they cannot, without loss of intellectual integrity, abandon the historic doctrines of their church and at the same time claim that their beliefs do not differ from those of the traditional founders. . . . An orthodox Christian might well pray for deliverance from friends who show so little respect for the dogmas which distinguish his from other religions."—MORRIS R. COHEN, *American Thought: A Critical Sketch* (pp. 191 f.).



# Buddhism and the Christian Faith

E. LUTHER COPELAND

Buddhism originated in the life, teaching, and personality of a remarkable Indian sage, Siddhartha Gautama, the son of a petty king whose capital was at Kapilavasta in northern India. The life span of Gautama, who is called Buddha or "Enlightened One," is usually reckoned as about 560-480 B. C.

According to traditional accounts, at the age of 29 Gautama saw in succession a decrepit old man, a dead body, a diseased person, and a calm recluse. Shocked by these "Four Passing Sights" and filled with a yearning to find release from the inevitable misery of existence, he forsook his sheltered life of luxury and left behind his beautiful wife and young son to become a recluse.

After trying various Hindu ways of salvation, Gautama adopted a rigorous asceticism involving such extreme fasting that his body wasted away to skin and bones. Rejecting this fanaticism for a "middle way" between self-mortification and self-indulgence, he began to eat again; and shortly thereafter, while seated in meditation, he attained "enlightenment"—he became a Buddha.

Soon Gautama had made the important decision to share his experience with others. He began to preach, and his first converts were five former disciples who had forsaken him when he had renounced extreme asceticism. Other conversions followed, and before long a brotherhood of 60 monks had resulted with Gautama at the head. Thus a new religion was born.

This Buddhist faith flourished for a few centuries in India until through certain circumstances it became practically extinct in the land of its birth. Meantime, however, it had divided into two main branches and had effected a missionary expansion which was to give it continued existence in many Asiatic countries.

Today, the Theravada (or Hinayana) branch of Buddhism predominates in Ceylon, Burma, Thailand, Cambodia, and Laos. The Mahayana branch prevails in

Edwin Luther Copeland is Professor of Missions in Southeastern Baptist Theological Seminary, Wake Forest, North Carolina. Formerly a Southern Baptist missionary to Japan, he taught at the Seinan Gakuin University from 1949-56. He holds the B.A. from Furman University, the Th.M. from Southern Baptist Seminary, and the Ph.D. from Yale.

China, Tibet, and Japan, and to lesser extent in Viet Nam and Korea.

Estimates of Buddhist membership vary widely, but a Buddhist writer has indicated recently that 150,000,000 is "the figure which has a wide acceptance" (H. Nakamura in Kenneth Morgan, ed., *The Path of the Buddha*, Roland Press, 1956, p. 364).

Between the two major divisions of Buddhism there are fundamental agreements but also deep differences, although quite recently they have reached some measure of union in the World Fellowship of Buddhists. The motivation of this union seems to be a new awareness of world mission.

This illustrates the fact that just within the last decade or so Buddhism has become "a self-conscious missionary faith" addressing itself to the Western world.

## CLAIMS TO WORLD FAITH

What claims can Buddhism make as a world faith in the contemporary situation? It can truthfully assert that in common with other high religions it has inculcated lofty ethical standards, such as honesty, sexual morality, and sobriety. It can point to its noble ideal of compassion for all sentient beings.

Actually, at the heart of Buddhist missionary propaganda is the contention that not Christianity but Buddhism is the religion of peace. Buddhists point to the record of wars and controversies of Christendom and the use of atom bombs by Christians. They insist that Buddhism has a much better record than Christianity concerning religious tolerance. In an article published in Ceylon, a Buddhist has charged that "Christianity is based and built upon the idea of vengeance" (Edmund Perry, *The Gospel in Dispute*, Doubleday, 1958, p. 211).

The sting in these words is not relieved by the fact that we Christians know this to be a very inadequate, though understandable, judgment upon our faith. It is possible, of course, to show that Buddhism has not been entirely free from intolerance, that Buddhist tolerance has often meant lack of zeal, and that Buddhists claim too much for their religion's opposition to war. But it surely behooves Christians to look at our own



record with repentance and with the determination to prove that Christ is truly the Prince of Peace.

Buddhism must be confronted and evaluated, however, not in terms of isolated elements of its missionary apologetic but as a total religious system. It is possible to see in Buddhism's ideal of compassion and concern for peace some evidences that God has not left himself entirely without witness in the Buddhist world. But it is likewise true that the world view and basic presuppositions of Buddhism are irreconcilable with the uniquely authoritative revelation in Jesus Christ.

Over against the Christian faith in a personal God, who is Creator and Redeemer, stands the Buddhist denial of such a Deity. Buddhists often call themselves atheists, though at least in Mahayana the profession of atheism must be seen as one of a dialectic whereby the existence of objective realities is denied so that the great Buddha Reality may be affirmed. It is perhaps correct to include both branches of Buddhism in the category of identity-mysticism, since in either case there is ultimate absorption of the individual into the Absolute, whether this Absolute be conceived as the Cosmic Buddha Mind or Spirit (as in Mahayana) or hardly subject to any positive definition (as in Theravada).

Opposed to the Christian view of the universe as created by God and moving toward the goal of his gracious purpose in Jesus Christ is the Buddhist concept of *samsara*, which means the endless (unless broken by Nirvana) chain of rebirths of individuals in successive existences and of universes in world cycles. According to this view, every existence depends upon a previous one and the present universe evolved out of the dispersed matter of a former universe. Buddhist statements of this doctrine of "dependent origination" sometimes resemble the writings of modern scientists (cf. Perry, *op. cit.*, p. 203). But the inadequacy of the Buddhist view as a religious explanation of the world may certainly be questioned; for not only does it fail to discover a First Cause, but, unlike modern science, it specifically denies its possibility.

To the Christian this view robs history of its meaning, rendering it self-contained and without a goal. And if one adds to this the concepts of impermanence and nonsubstance which are basic to Buddhism, he finds it well nigh impossible to maintain the reality of the phenomenal world as well as history. Mahayana teaches the doctrine of *sunyata*, which is the void or emptiness, indicating that all things are but appearance. Although in a profound dialectical interpretation *sunyata* is understood positively as all-inclusiveness and indeed as the metaphysical equivalent of love, it looks very much like the reappearance of the Hindu *maya* or illusion by which phenomenal realities are denied. At any rate, it is incompatible with the historical and phenomenal realism of Christian faith.

This whole concept of *samsara* must be a matter of faith for the Buddhist, since it can neither be proved nor disproved scientifically. This is recognized by an erudite Buddhist, at least concerning individual transmigration, when he admits that "the doctrine of transmigration does not seem to enjoy any scientific support" (D. T. Suzuki, *Mysticism: Christian and Buddhist*, Harper, 1957, p. 121).

#### THE DOCTRINE OF KARMA

The Christian is all the more troubled by the doctrine of *karma* which underlies the concept of transmigration. Karma is the law of cause and effect whereby one's actions in a given incarnation determine his character and the state of his future existence. This Hindu concept was retained by Gautama and is still an important part of Buddhist religion. It is not only impossible of scientific verification but is morally offensive even to some Indians.

It is true that Buddhism offers ultimate escape from the clutches of karma by the experience of Nirvana, which literally means "the blowing out" or "the absence of craving" but is interpreted by Buddhists as the positive experience of "emancipation." In the mystical enlightenment of Nirvana the power of karma is broken, but karma itself contains no hint of Cosmic Forgiveness or Regenerative Power and is too mechanical and merciless to represent Cosmic Justice in a world of persons.

On pragmatic grounds, the belief in karma may be criticized for having hindered the implementation of Buddhist compassion. One might have expected that Buddhism's concentration upon suffering as the central problem of life would have led to a robust effort at the relief of human misery and the correction of wrong social structures which breed and nurture it. As a matter of historical fact, however, organized efforts at social service on the part of Buddhists (e.g., the creation of hospitals and the like) appear scattered and desultory when compared to those of Christians; and where Buddhism has not been appreciably influenced by Christianity it has shown practically no concern for social reform. It is significant that in a volume of essays in which Buddhist scholars attempt to interpret their religion to the Western world (Morgan, ed., *op. cit.*), no reference is made to social reform, although attention is given to service and compassion. This deficiency is all the more regrettable when it is remembered that original Buddhism was revolutionary, at least to the extent of obliterating caste and including women in the monastic order.

#### THE MEANING OF COMPASSION

The Buddhist remedy for suffering is not the changing of conditions which produce and perpetuate human misery but the individual enlightenment of the suf-

ferer. He is to understand that desire is the cause of suffering and that the eradication of desire in the experience of Nirvana is its cure.

Enlightenment is certainly important, especially if it is based on truth and reality; but it is never sufficient to satisfy the social concern of the Christian who stands under the judgment of the kingdom of God and has the compassion for persons he has learned at the Cross.

Yet Buddhism also is a religion of compassion, and it is at this point that it moves closest to Christianity. The Buddhist ideal is universal, all-embracing love for all beings. In Theravada Buddhism the motivation for this compassion is the desire to produce good karma and to express one's identity with all that lives (Thittila, *op. cit.*, pp. 94-96). In Mahayana, compassion seems more definitely based upon the self-sacrifice of Gautama the Buddha and of other Buddha-like beings or Bodhisattvas who have delayed the full enjoyment of Nirvana or Buddhahood in order to save others.

From the Christian standpoint, however, identity-mysticism tends to vitiate the Buddhist motivation to compassion. The import of the profound Mahayana doctrine of the Threefold Body of the Buddha is that phenomenal reality is but a secondary expression of the void or Absolute Reality; and the compassion or self-sacrifice of the Buddha Mind which is Ultimate Reality is actually "the impartial acceptance of all things as expressions of itself" (T. N. Callaway, *Japanese Buddhism and Christianity*. Tokyo: Shinkyō Shuppansha, 1959, p. 221). World salvation, therefore, is the Buddha Mind's realization of itself. Likewise, the compassion of an enlightened Buddhist or a Bodhisattva is not loving service to other individual selves but acceptance of things as they are in the realization that ultimately there is no self to be sacrificed and no other to be served (*ibid.*, pp. 219, 222; cf. Nakamura, *op. cit.*, pp. 381, 395-396).

In the identity-mysticism of Buddhism there is no basis then for the salvation of society. There is nothing at all analogous to the great social ideal of the kingdom of God and the Church as the Body of Christ. And what looks like the self-sacrifice of Ultimate Reality (resembling the Cross) turns out to be more self-realization than self-sacrifice, and in any case mythical.

A young Japanese Buddhist once asked me the question: "If I should become a Christian, would I have to renounce my Buddhist heritage which I respect and appreciate deeply?" I replied something like this: "I too respect your Buddhist heritage and would regret to see it all renounced. Rather, I hope that in Jesus Christ you will find a new object of supreme devotion and a transforming experience by which you will see your religious heritage with new eyes. In His light some of your heritage will be negated but much will be transformed and fulfilled."

END

# Confucianism Today

ALAN COLE

When a man is asked to write an article on Confucianism, his immediate question is: "Which Confucianism? Now, of course, it is generically true of every religion that it has many aspects. Always there is the distinction between the religion of the "fundamentalist" and the religion of the "liberal": always there is the contrast between the lofty but nebulous creed of the philosopher and the workaday faith of the plain man. Yet of no religion is this more true than of Confucianism, which at certain levels ceases altogether to be a religion in any sense of the word. Instead, it becomes at once an ethical system and a pattern of life. Curiously enough, this tendency, which might at first seem to be its weakness, has proved to be its strength in old age; for in the twentieth century, with the collapse of the organized Confucian cult, Confucianism still persists. It survives not only as a deliberately chosen way of life, but even more as an unself-conscious, pervasive attitude of mind, which is, by one of the ironies of history, more common now in the Western world than in the Eastern. Therefore, among the world's religions, the study of Confucianism is still valid, though today there are no sacrifices or incense burned before the tablets or statue of the sage K'ung Ch'iu, better known to the West by his honorific title of "K'ung the Maestro," K'ung Fu-Tzu, early Latinized as Confucius.

## RECOVERING THE FOUNDER

This collapse of the cult has a certain appropriateness. Confucius was no Confucianist, and would certainly have deplored such virtual deification. It is doubly

Alan Cole is a native of Dublin, Ireland, and holds the B.A. and Ph.D. degrees from Trinity College, Dublin, and the B.D. and M.Th. degrees from King's College, London. After teaching at Oak Hill Theological College, London, and Moore Theological College, Sydney, he went to the mission field in 1952. Currently he is engaged in a Lay Leaders' Training Scheme of "Schools of Discipleship" in Singapore Diocese.



## January Reader's Digest Articles of Inspiration and Information for the whole family

### WHAT'S THE TRUTH ABOUT PSYCHOANALYSIS?

A distinguished authority reviews the Freudian treatment. Only one thing is wrong, he says, "*the patients do not get any better.*" Here in January Reader's Digest is a springboard for discussion: Doctor Eysenck charges psychoanalysts have yet to present convincing evidence!

### OUR RICHEST CHRISTMAS

No presents at Christmas?—*not even for 6-year-old Peter?* That's the way it had to be in this family, too poor to buy lights for the tree . . . But read in January Reader's Digest how Peter *made* a present, transformed the day into "the richest Christmas ever!"



**Will Your Church be There Sunday?** In the last 5 years 14,000 churches have been destroyed by fires . . . and replacement costs are 2 to 3 times the original value! January Reader's Digest tells why most of these destructive fires occur—and what your community can do to protect your cherished place of worship.

**Save a Spot of Beauty for America.** "*America the Beautiful,*" we sing . . . And every year the bulldozer destroys more of it. What can *you* do? Article in January Reader's Digest tells how to get in touch with Nature Conservancy—a nonprofit organization which will help you save natural areas close to where you live.

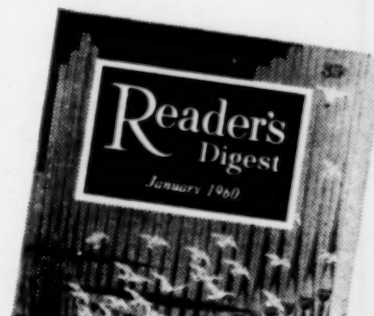
**Let's Update Our Horse-and-Buggy Driver-Licensing System!** 4 die as old man with sight in one eye causes crash . . . Drunken teenager kills self and 3 passengers. Article shows why some states have taken politics out of driver-licensing, got tough with violators, cut down needless slaughter.

**Television Under Fire.** "The recent furor over 'rigged' quiz shows is only part of the picture," says this article. *For example:* the daily fare of stealing, slugging, and murder. Good for adults?—*for children?* . . . Here, for all TV viewers, is food for serious thought.

**The Hypocritical Law That Doctors Often Break.** A distinguished obstetrician, who has seen many a *needless* tragedy, speaks frankly about our antiquated abortion laws. He tells what should be done in fairness to doctors, hospitals and the desperate patients themselves.

**A One-Day Treatment for Despair.** "Can you help me?" he asked. "I just seem to have come to a dead end." And the doctor, not a psychiatrist, then wrote 4 of the most remarkable prescriptions you've ever read . . . Whatever trouble you're facing, *they may work for you!*

*More than 40 selected  
articles and features of  
lasting interest in every issue*





appropriate that there is nowadays a renewed interest on all sides in Confucius the man, for it is first as a man, and second as a teacher that he has left an abiding mark on the East. For millennia he has been regarded as an expert in "lifemanship," to use a useful neologism from contemporary humorists; and it is as such that others have looked to him for guidance.

Setting aside then those works which are mere "debunking" in the modern tradition, and those "higher critical" studies which deny Confucius any independent existence, we find remaining many recent studies which represent a serious attempt to recover the man himself, to see him directly instead of through endless stacks of commentaries, as has been his fate for two thousand years at least. For the serious student, Creel's books will repay study. For an easy, readable, yet scholarly exposition of the modern "slant," the busy pastor could not do better than read the paperback copy, *A Short History of Confucian Philosophy*, by Liu Wu-Chi (Penguin Books, 1955).

On the writer's shelf before him are two small Chinese books, taken at random, which serve as a reminder that this revival of interest in Confucius is by no means confined to the somewhat artificial atmosphere of Western universities with their departments of Chinese studies. Were this so, it would indicate that Confucianism was already dead and had reached the point of being worthy of study as a branch of "spiritual archaeology," like the religion of the Incas or the Totemism of precolonial New England. No, these books, and numerous others, are written in a living situation, to meet a living need. One book is titled, *A New Discussion of Confucianism*, by Ch'en Chien-Fu, and the other is *Criticism of Confucian Philosophy*, by Chang Shen-Ch'ieh, published in Formosa in 1953 and 1954 respectively.

#### CONFUCIAN WAYS OF THOUGHT

Now, in spite of what detractors may read into the last clause of this sentence, such continued study of Confucius in the periphery of the Chinese world is not mere "stubbornness," nor can it be dismissed as merely "reactionary"—although it is true that Confucianism was as much a part of Old China as the Orthodox Church was of prerevolutionary Russia. Such books are published not simply because Confucianism was part of the old and loved as such; they are published because, for better or worse, Confucianism was the motor spring of the old. If the old is to survive in the same recognizable form, it must therefore be with this motivation. The Chinese of the Dispersion may dress and eat like the Americans or Australians around them without ceasing in any way to be thoroughly Chinese; but once they cease to live by Confucian ways of thought, then they cease to be distinctively

Chinese. Thus the resuscitation of Confucianism, no doubt artificial in some of its aspects, is not alone a conscious protest against that un-Chinese way of life which is communism; it is equally an incoherent protest against the invasion of the old China by all modern corrosive values. As Christians, we may well see dangers in this attitude, for the Gospel is certainly a solvent, if not a corrosive. As realists, we may feel it a vain attempt to plug the dikes of modern thought; but we must at least try to understand it.

#### CRITICISM ON TWO FRONTS

So Confucius, like some modern King Canute, is doughtily fighting on two "fluid fronts" today. The materialistic Western world "debunks" him, or considers him hopelessly impractical. The Communist world simply points to him, shrugs its shoulders, and says in effect, "There you are—we told you so!" No need for "debunking" so far as they are concerned (although there have been some very crude attacks on him); he is already the quintessence of all that communism opposes. He is feudalistic to his backbone; he is aristocratic in the true sense of that maligned word. Worse still, he holds incurably "bourgeois" concepts of virtues and vices. The maligned hymn verse, "God made them high and lowly, He ordered their estate," would have found a stout defender in Teacher K'ung. He would have stood for no egalitarian nonsense, though his sense of superiority might be measured in terms of learning or virtue as well as birth. He would have accepted as axiomatic the attribution of such strata to Providence if not to a personal God, whereat the Communist would again shrug his shoulders, in helplessness and in triumph. In the Communist's mind, Confucius belongs to a paternalistic age, past and outmoded, and there is no need to attack him now. They may condescend to use him at times as an example of good vulgar proletarian virtues that peep shyly through the rents of a fur-lined bourgeois gown, much the same way Nazi Germany was pleased to use Martin Luther as a national figure long after they had denied him his position as religious leader.

#### EPITOME OF THE OLD NATURE

The attitude of the Communists to Confucius is not, of course, important to us except insofar as we may ask ourselves whether they were right in regarding Confucius as the epitome of the Old China, the destruction of which they felt to be their immediate mission in the East. If that was the case, then we have a valuable confirmation of the view of the Chinese periphery—that Confucius is the very matrix from which came traditional China with all its weakness and strength. But we as Christians ought to carry this analysis further. Confucius. (Cont'd on page 25)



# A LAYMAN and his Faith

## THE BLOOD OF CHRIST

RUNNING through the Bible from Genesis to Revelation are multiplied references to sacrifices and blood.

The New Testament references to "the blood of Christ" are so numerous and specific that they in themselves constitute a theology of redemption.

That the doctrine of the blood atonement is attacked and rejected as a "slaughter house religion" by many is a matter of deep concern. If the shed blood of Calvary has no relationship to God's redemptive act, then men should know it. If allusions to Christ's blood, and faith in its saving efficacy, are "offensive", and on this assumption to be eliminated from Christian doctrine, we should know on what authority such action is being taken.

I have before me letters which deplore in the strongest terms a concept of God which requires the sacrifice of his Son for the sins of the world.

These letters speak of such beliefs as "sadistic," "revolting," "outrageous," "atonement of retaliation," "masochism," and other vigorous terms.

Little is to be gained by engaging in polemics. To me the decision must center in the revelation which God has given us of himself and his Son through the Holy Spirit in the Scriptures.

Here we are confronted with the holiness and justice of a God who is utterly righteous, and we see the great mercy of the same God who is love.

The Bible tells us that the sacrifices of the Old Testament were types and symbols of the death of Christ on the Cross, and the New Testament affirmations about the blood shed on Calvary require us to take them in their rightful context and accept them as the inspired explanation of the central event of all history. Where we fail to understand all that is implied is our fault and not the fault of God's plan.

¶ The writer of the epistle to the Hebrews speaks of the tabernacle service as symbolic of Christ's atoning work; and he further states: "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall

the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Before such a statement how can we refrain from bowing our hearts in humble thankfulness for what Christ has done?

This same writer says: "He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" This to me is evidence of the overwhelming importance of God's holy provision for my sins and also the awfulness of sin which made such provision necessary.

The blood which flowed at Calvary was real blood. The implication and effect of that blood is for all ages, and becomes real and precious to us through faith.

Our Lord, in instituting the sacrament of remembrance, says: "For this is my blood of the new testament, which is shed for many for the remission of sins."

The Apostle Paul, in his meeting with the Ephesian elders, speaks of "the church of God, which he hath purchased with his own blood"; while to the church in Rome he writes: "Being justified freely by his grace through the redemption which is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood. . . . Much more then, being now justified by his blood, we shall be saved from wrath through him."

¶ What is the significance of this blood that runs like a red line through the story of redemption?

Noah was warned against eating "flesh with the life thereof, which is the life thereof." Equating blood with life is fully compatible with the concept of our Lord's giving his life for the redemption of mankind.

In our own scientific age there are thousands living today who owe their lives to blood transfusions. By analogy, it can be reverently said that, in a mystical sense, the Son of God is the great universal Donor, giving new life to the sinner who trusts in His shed blood for cleansing.

The implications of his blood are inexhaustable in their effect on those who accept new life in Christ.

We have redemption through his blood, and it is this same blood which brings us near to God. Paul reminds the Ephesian Christians of their former state—"having no hope, and without God in the world"; and then he says: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

To the Christians in Colosse he tells of God's good pleasure that in Christ "should all fullness dwell" and immediately speaks of the work of Christ in these words: "And having made peace through the blood of his cross, by him to reconcile all things unto himself."

The Apostle Peter is equally emphatic with reference to the blood of Christ in telling us that our redemption is not purchased by silver or gold, "but with the precious blood of Christ, as of a lamb without blemish and without spot."

John, the beloved apostle, in speaking of Christians walking in the light of the Lord and in the fellowship which this makes possible, says: "And the blood of Jesus Christ his Son cleanseth us from all sin."

We find this same theme in the book of Revelation where we are told: "Unto him that loved us, and washed us from our sins in his own blood . . ."; "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation."

¶ In all of this we are confronted by a great mystery. This side of eternity none of us can know the full implication of God's great act of redemption in Christ. To rationalize either the nature of sin or the cost and means of our salvation is to toy with destruction itself. It is not for man to argue with his Maker. To let one's philosophical preconceptions separate him from God's provision of eternal life is folly at its worst.

We live in a day of great sophistication. It is not easy to humble our hearts, minds, and wills and submit them to God; but there is great reward to those who say from a yearning heart: "Lord, I believe, help thou mine unbelief."

"What can wash away my sins,  
Nothing but the blood of Jesus."

Is not this a time when we might well exchange some of our theological sophistication for the simplicity of a by-gone day?

L. NELSON BELL

# GOD'S COUNTDOWN: 1960

Emerging from the horrors of World War II, men wondered whether another cycle of uneasy peace would smoulder into further world conflagration, or whether somehow, through the purging of affliction, they had unknowingly passed through darkness toward the dawn. Since the first postwar flush of victory, the latter possibility seems less live than ever. Whatever purging or cleansing effects war may have, they lack enough potency to accomplish the desirable end. Social evils are such that some evangelicals find themselves wondering whether there yet remains on earth the equivalent of "ten righteous in Sodom." But the so-called "prophets of doom" are not confined to the pulpit. Eminent physicist Edward Teller predicts Russia's unquestioned world leadership in science ten years from now and sees the world modeled after Russian ideas rather than Western by the end of the century. Men are asking, "For earth, what time is it? Are these still her evolutionary birth pangs, or are we hearing the final cadence of God's countdown for her history?"

In such an hour CHRISTIANITY TODAY's 50 contributing editors, scattered around the globe, have been asked to assess the past year's impact of a purifying Gospel laboring within the toils of a world system with a vast capacity for evil and to relay portents for the immediate and more distant future.

Light shimmers from a distant corner as several contributors rejoice over the signal triumphs of grace manifest in Billy Graham's Australasian crusades. From the antipodes, Principal Stuart Barton Babbage, of Melbourne's Ridley College, sounds an apocalyptic note: "In Australia, through the Billy Graham Crusade, we have seen afresh the power of the Gospel, and we have seen the citadels of unbelief challenged and shaken. We thank God and take courage. We believe that, in God's own time, the kingdoms of this world will become the kingdoms of our Lord and of his Christ: that he will reign for ever and ever (Rev. 11: 15)." Kansas Professor Fred E. Young, speaking from America's heartland, sees evangelistic cooperation behind Billy Graham producing for evangelicalism a "status that must be recognized by all groups—secular and religious." Boston's Harold John Ockenga writes, "The impact of mass evangelism under the phenomenal leadership of Billy Graham has had its effect upon all camps."

Dr. Ockenga notes other causes for optimism: "Evangelicalism, after falling into obscurity because of the proliferation under decades of fundamentalist bickering, is emerging to challenge the theological world. A new respect is being gained for its position by the efforts of the younger scholars. Publishing houses like Harper, Macmillan and Scribners, which formerly shied away from evangelical work, are now courting evangelical scholars. . . .

"There is a change in the intellectual climate of orthodoxy. The present tendency is to repudiate the separatists' position . . . to re-examine the problems facing the position of orthodoxy, to return to the theological dialogue and to recognize the honesty and Christianity of those who hold views other than our own. . . . There is a patent willingness on the part of the new evangelicals to acknowledge the debt to the old fundamentalist leaders who maintained the orthodox position during a time of persecution and discrimination. . . . There may be a difference of attitude but there is no difference in the creedal content of their Christianity."

Professor Faris D. Whitesell discerns two evangelical gains: frustration in enlisting church workers to man the "multiplicity of programs and gadgets" has led to greater dependence upon the Holy Spirit; and the forbidding world conditions have influenced evangelical preaching toward a "more serious and biblical mood." "There has never been so much real Gospel preaching throughout the world as there has been since World War II," declares Professor J. Theodore Mueller. Dr. Andrew W. Blackwood, author of many books for ministers, writes, "There is among many laymen an increasing desire for preaching from the Bible and for pulpit use of doctrine. Among pastors there is a dawning sense of need for pulpit use of Bible ethics, both for one person and for various groups. As soon as ministers can reserve sufficient time for hard study and private prayer, many of them will learn how to use God's Written Word in meeting the heart needs of men today. What a golden opportunity for non-beligerent evangelicals!"

Dr. Paul S. Rees believes the past year to have witnessed a growing maturity in evangelical self-awareness and responsibility. "CHRISTIANITY TODAY has more than pulled its weight. Slowly we in the United States are learning the difference between confronting issues and cuffing ears, between informed apologetics and

indiscriminate personal attacks." Dr. Richard C. Halverson points encouragingly to the "spontaneous generation of the fellowship, Bible study, and prayer group movement, with or without organizational sponsorship." "Many things show that the hosts of the Lord are actively at work," summarizes Dr. Oswald T. Allis. "Printing press, radio, and television are carrying the Gospel to the ends of the earth; the evangelist with his challenge, 'The Bible says,' is reaching the ears of multitudes; age-old injustices of man to man are being righted. God is at work!"

From Great Britain too come heartening reports of evangelical advance. Indeed, ecclesiastical anxiety has been voiced in the British Council of Churches over the resurgence of "a very evangelical form of the Christian faith." The Archbishop of York recently complained that the Graham crusade in Britain had strengthened fundamentalism. As Moderator of the Presbyterian Church of England, the Rt. Rev. F. P. Copland Simmons has travelled thousands of miles about England and spoken in churches of all the major Protestant denominations the past year. His impression is that "a quiet but vitally important revival" is taking place within the British churches. Though church membership figures remain fairly constant, attendance has been much improved, "finances have doubled, trebled, and (in some cases) quadrupled" and "offers of Christian service have come . . . in embarrassing numbers. . . ." "To some of us, this is a real answer to prayer and God's clear guidance to his Church in the battle with secularism and apathy. The thousands of Bible study and prayer groups, which have arisen lately, are sending men and women back to the reading and study of God's Word." Also heartening is the appointment of Contributing Editor F. F. Bruce as Rylands Professor of Biblical Criticism and Exegesis on the University of Manchester's faculty of theology. The Rev. Maurice Wood, President of the Islington Clerical Conference, has been named to a new permanent "Committee on Evangelism" constituted by the Church Assembly of the Church of England. He writes, "The Church of England is remembering once again that if it is to be the Church of the Nation, it must, under God, increasingly become the evangelizing agent of God to the nation."

Methodist W. E. Sangster sees "no signs yet of wide revival" in Britain, "but evangelicals are taking the growing agnosticism in our land with more seriousness and giving more time to *pre*-evangelism than they did. Direct evangelism can run both concurrently with it—and consecutively."

From France, Pierre Marcel writes of a complete change in the fortunes of Calvinism in France—more

than a third of the Protestant pastors are members of the Calvinist Society, of which he is vice-president. He is also director of publications of the Reformed Church of France and reports the release of 15 volumes in two years with heartening acceptance by the French public. He notes deficiencies in stewardship and evangelism—"We do not know how to fashion genuine evangelists."

Dr. Halverson, recently returned from the Orient, sees solid evangelical gains in the Asian churches' "new awareness" of their evangelistic mission, with "their assumption of its obligation upon the withdrawal of Western dominance," and also in the "awakening in the Church in Japan coincident with its centennial."

But the contributing editors are not oblivious to evangelical shortcomings. Dr. Ned B. Stonehouse, Guest Professor this academic year in the Faculty of Theology at the Free University of Amsterdam, observes: "To a large extent evangelicals continue to be impeded by tendencies toward sectarianism, ecclesiasticism and traditionalism. But even where these are largely left behind, the forces at work often appear to be precisely those which are operative in the larger realm of Christendom: tendencies to vagueness or latitudinarianism with regard to the Christian faith, including especially the doctrine of Scripture and that of the Church. Schism and self-righteous isolationism are heinous sins, but unless evangelicalism shows greater evidence of growth in perception of and commitment to the truth, it can hardly hope to meet the threat of secularism to engulf the Church." Professor Gordon H. Clark hears "no great voice . . . proclaiming total depravity, election, the atonement, justification, perseverance, and the other major Reformation themes." Dr. Clyde S. Kilby feels that "some vital element is missing: there is no strong basic intensity, no underlying will to Christian witness. . . ."

In the area of social responsibility, Dr. Rees charges theological conservatives with being too willing to settle for negations and meek acquiescence in the *status quo*. "Robust belief in Christ's coming again needs to be married to an informed concern in the minds of Christians with regard to their citizenship responsibilities." Director R. Kenneth Strachan, of the Latin America Mission, calls for greater effectiveness in evangelism and education on the part of evangelical missions as they confront communism, Romanism, and nationalism—"they must develop a keener understanding of the social tidal wave. . . ."

Dr. Ockenga declares the contemporary church's greatest need to be revival within, for the purification of its life and testimony. Ecclesiastical weaknesses are mirrored in the body politic. Political leaders decry the lack of purpose in American life but are loathe to grapple with spiritual solutions. The *London Times*



recently commented on the American substitution of morality-concern for religious interest. Dr. Stonehouse points to the inordinate American preoccupation with science, chiefly motivated by fear of what Russia may do next. He sees the two nations racing "in this process of secularization." "Is not the Western world moving rapidly away from Christianity?" "The Church's witness has become largely vague . . . , doctrinally indifferent, if not blatantly heretical. The widely affirmed disjunction between loyalty to Christ's person and to ideas about Christ springs from an utterly heretical, non-Christian philosophy. The inclusive church tends to be as broad as the world, and thus a society which is only nominally Christian may be as worldly as one in open allegiance to secularism."

Dr. Clark looks with disapproval upon certain government trends: "An autocratic state is always a danger to the free propagation of the gospel, and such a tendency in the United States advances with governmental interference in the steel strike (not only by present injunction, but more by previous legislation), with Dr. Blake's proposal to tax churches, and with the candidacy of John Kennedy for President." "Khrushchev's too cordial reception has still further weakened America's already weak resistance to communism. . . ."

The contributing editors list many American societal ills stemming from spiritual deficiencies; among others: juvenile delinquency, overemphasis on sex, blatant dishonesty in entertainment, and the continued growth of crime. Professor William Childs Robinson asks: "Have violence and murder become our entertainment and our practice? Has truth fallen in the street, in television and in sport, in our relations one to another?"

Professor Harold B. Kuhn laments the fact that coincidentally with the Soviet Union's appeal to uncommitted peoples through space achievements, "our creative artists—on canvas, on the stage, on the screen, and on the printed page"—are "ingraining decadence at home, and demeaning the United States abroad. One is tempted to ask how long we can afford the 'luxury' of this abuse of freedom for the sake of royalties and box office receipts."

Scientists wonder out loud how long a nation can come in second and still hold first place. What makes a power first class? Intellectuals muse that perhaps a totalitarian nation with a hard core of false convictions may possess greater dynamic than a democracy of varied philosophies. Dr. Rees offers as one description of 1959: "the year when the West was humbled." "Hidden in the mystery of God's judgments is the stark fact that in the technological conquest of space those who deny him are out-pacing those who do him lip service. Still, the Hebrew prophets faced something similar. The

philosophy of history God taught them needs recovery now: the 'more wicked' are used to shatter the pretensions of the 'less wicked' who have, nevertheless, more light for which they are accountable." Speaking of the weakness of the Christian witness, Professor Geoffrey W. Bromiley bemoans the fact that "a nation like the U.S. can still pursue on a large scale wrongly conceived educational policies, and that there is no answer either in the preaching or the lives of Christians to the theoretical or practical materialism which threatens to engulf both East and West."

Some of the contributing editors tentatively agree with Professor Teller's predictions as to Russia's future dominance, although notably Frenchman Pierre Marcel looks for the ultimate supremacy of the U.S. over the U.S.S.R. He accords a strategic role in determining the future course of world history to the faith and works of American Christians. Barring an atomic war, Dr. Earl L. Douglass feels that communism and democracy will greatly modify each other within 50 to 100 years.

General William K. Harrison sees social evil and the anti-biblical nature of much that passes for Christianity both calling forth the wrath of God. "This time I believe that wrath will be the Great Tribulation so clearly prophesied in the Bible."

Professor Bernard Ramm is daily confronted with two items: the mystery of iniquity and the triumph of the Gospel. Despite communism and anti-missionary nationalism, he expects to see fully "as much triumph of the Gospel as there is evident mystery in iniquity. The fiery furnace, the blooded sword, and the imperial decree have never yet extinguished the gospel or the Church; and I do not expect them to do so in our generation."

Dr. Bromiley is "not unhopeful" that by the end of the century "we may see the fruition" of many evangelical movements now in early stages. "God may confound our present estimate of their inadequacy as he takes our little and makes it much."

Dr. Cary N. Weisiger, III, sets the present task within its eschatological orientation. "With the world's population multiplying at a frightening rate and the possibility of world evangelization seemingly more difficult, we can pray, witness and serve courageously if we keep looking for that blessed hope, the glorious appearing of Jesus Christ." Anglican Maurice Wood sees the combination of shallowness within a "mixed church" (wheat and tares, Mt. 13: 24-30) along with increasing missionary endeavor as indicative of the nearness of Christ's return. He pleads for a greater evangelistic effort as does Dr. Sangster, who describes this as our plain duty regardless of the lack of unanimity among British evangelicals (he could have added American) as to "whether the world will soon end in a holocaust or continue for many centuries."

When a man stands in the arid Kidron Valley, he is on apocalyptic ground. Both Jews and Moslems believe this to be the site of the Last Judgment. Moslem tombs are on one side, Jewish tombs on the other. The Valley of Hinnom, or Gehenna, is but a continuation of Kidron. In one direction the observer looks up to see the tawny wall of Jerusalem, city of history's most horrifying event. But happily he may turn and lift his eyes to the Mount of Olives, scene of the Ascension with its steeling words: "Go ye therefore, and teach all nations . . . : I am with you alway, even unto the end of the world." And the white-robed men said, "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven."

Whatever the hour on God's clock, the ultimate triumph is secure. But the countdown is not yet ended . . . and there is yet work. . . . END

### READING REQUIREMENTS IN SOUTHEAST ASIAN SEMINARIES

The Christian theological institutions of Southeast Asia have been presented with a preliminary and tentative listing of books for guidance in stocking their libraries. The work of Dr. Raymond P. Morris, professor of religious literature and librarian at Yale University, the list aims to suggest "a good collection of books," and an up-to-date research library will do well to give heed to it.

Fortunately, however, the compilation disowns any intention of selecting the "best" or definitive books, or even of proposing a core library. It simply provides a "prompter" sheet (of 154 pages), highly useful as such, but not without deficiencies in its reflection of historic evangelical Christianity.

This defect becomes the more apparent if one keeps an eye on the volumes designated by an asterisk as "books considered by the compiler as of unusual value for the purposes of this list." Apart from the omission of distinctively evangelical works worthy of inclusion (B. B. Warfield's writings are excluded, as is the five-volume *International Standard Bible Encyclopedia* edited by James Orr), the section on "Christianity and Other Religions" seems woefully weak. Under "Dictionaries and Encyclopedias" Southeast Asian librarians are prophetically informed that "the forthcoming Interpreter's Bible Dictionary . . . and the forthcoming revised Dictionary of the Bible by Hastings, may be expected to supersede older English Bible dictionaries." No mention is made of the forthcoming *Dictionary of Theology* by evangelical scholars. The section on the "Authority of the Bible" is marked by its absence of volumes defending the high and historic view. *The Interpreter's Bible* is specially commended. The listings seem frequently to defer to critical schools of thought now widely under challenge in scholarly circles. One

will search the recommended list of commentaries on specific Old Testament books almost in vain for a reference to consistently evangelical works, although in the New Testament sections some older works survive from previous generations, while contemporary evangelical scholarship is virtually ignored. J. Gresham Machen's classic works on *The Virgin Birth of Christ* and *The Origin of Paul's Religion* do not appear. In the few places where evangelical works are included, the theological standpoint of the list apparently requires special indicia of caution; F. F. Bruce's *The Acts of the Apostles* gains the explanation: "Conservative." Liberal and neo-orthodox works are not specially designated.

We are not suggesting that the Yale list is valueless. A competent library reference room must consider the great bulk of these works if it is shelved with care. Nor do we charge that the list is anti-evangelical. Some evangelical works are included, even in the section on contemporary theological thought, and these selections are worthy. But the list is heavily weighted in the liberal and neo-orthodox directions, and it does not really reflect the weight of evangelical scholarship in our century any more than it does full justice to historic biblical Christianity. The kindest verdict would be that the list lacks objectivity. One may hope that it will not serve finally as a basis for approving theological libraries of Southeast Asia as adequate for "accredited institutions," since it weights essential reading matter in the direction of theological bias at the expense of the evangelical heritage to which the foreign missions enterprise owes its very life.

From an additional standpoint the Yale list, in its present form, seems regrettable. In our generation evangelical schools have been striving more and more to reflect alien points of view with fairness and accuracy, and not simply to condemn them on bias. An examination of evangelical institutions will disclose that their libraries incorporate proportionately more literature reflective of modern theological deviations than theologically-inclusive centers include of the competent evangelical literature of the day. Evangelical institutions have awakened to the fact that historic Christianity has nothing to fear from any quarter, and that the critical assaults upon it are soon deflated. But it would hardly serve the cause of Christian unity in our day were the theological seminaries of the Occident to be reinforced at the expense of evangelical Christianity. What is needed is not simply a grudging supplementation of the Yale list. Perhaps some agency like Evangelical Theological Society could be invited to designate competent evangelical literature worthy of inclusion in the reference reading of Southeast Asians in a time of growing evangelical concern and evangelistic urgency. END

# Is Christianity Unique?

GORDON H. CLARK

Religious leaders who are not strongly attached to biblical Christianity have on occasion recommended a so-called "universal" religion synthesized from elements of all the world religions. This proposal can be buttressed by the allegation that Christianity itself is a synthesis of borrowings from earlier systems of worship. The idea of the Virgin Birth, it is said, has been copied from the story of Buddha's birth or from Greek mythology, and the doctrines of Paul are explained as adaptations from the Greek mysteries. Machioro even asserts that Paul was an initiate to the pagan rites. Conservative Christians, on the other hand, maintain that Christianity is unique.

For example, J. Gresham Machen in his monumental work, *The Virgin Birth of Christ*, produces evidence to show that the original account of Buddha's birth contains no extraordinary factor, and that only after Christianity had come on the scene were those stories altered in the direction of a virgin birth. The same author in *The Origin of Paul's Religion*, and other authors as well, explode the theory that Paul borrowed from the pagan mysteries. Thus Christianity has been defended as unique.

Such studies are all to the good. Christianity would be compromised if it could be shown to be a mosaic of borrowings. Yet, the fact that Christianity is unique is subject to an exaggerated evaluation. For, when one analyzes the situation, it will be discovered that every religion is unique—Buddhism and Islam as well as Christianity. In fact, failure to recognize this results both in a misunderstanding of Christianity and in a false philosophy of religion as well.

## THE ERROR OF SYNCRETISM

Nearly all volumes on the philosophy of religion assume that there is a common, universal phenomenon, religion, which may be the subject matter of a single science. William E. Hocking in *Living Religions and a World Faith* commences by asserting—"In its nature religion is universal and one." The same author in a

Gordon H. Clark is Professor of Philosophy at Butler University in Indianapolis. From his pen have come such significant works as *Thales to Dewey*, *A Christian View of Men and Things*, and *Readings in Ethics*, T. V. Smith, co-author.

later volume, *The Coming World Civilization* (p. 149), emphasizes and elaborates the same idea. Other authors are in essential agreement on this point.

The unity of religion is sometimes sought in an experience of conversion, an integration of personality, or some sort of emotion. The present article cannot discuss extensively this point of view except to say that it is entirely too broad a definition of religion. Any selected emotional experience (abstracted from intellectual or doctrinal content) can be found in politics, marriage, business success, and in aesthetic experience as often as in religion. Here the topic must be restricted to religious *ideas*.

## TRUTH THE DECISIVE CRITERION

The reason every religion is unique is that each one is a particular complex, and the several factors are interdependent. If it were not so technical, a comparison might be drawn with Euclidean and noneuclidean geometries, or even with plans and spherical geometry. They may all use the word *triangle*, but the word does not mean the same thing in the several cases. In plane geometry a triangle is a figure that necessarily contains 180 degrees. A spherical triangle must contain more. Both triangles are bounded by straight lines, but "straight lines" do not mean the same thing. So it is in religion, and even more so: a common word may be used in two or more religions, but not a common idea. For example, Christianity, Islam, and orthodox Judaism all talk about God. Indeed, they all talk about the God of Abraham, Isaac, and Jacob. Notwithstanding this striking identity in phraseology, the three religions do not mean the same thing. Obviously the triune God, whose second Person is Jesus Christ, is not the God of Judaism or Islam. The disparity is still more obvious if one analyzes the ideas of sin, salvation, or the future life. Each of these ideas is formed in relation to each of the others within a single religion. Clearly *heaven* is not the same in all. When further we add Buddhism to this list of religions, the situation becomes still more complex—or, rather, still more clear and simple. Nirvana and heaven (either the Christian one or the Mohammedan) are not the same thing at all. One form of Buddhism, possibly it is the purer



form, is definitely atheistic. All plausibility therefore that heaven, or God, or any other idea is the common definitive element in a universal religion is lost. And it is virtually rubbing an author's nose into it to ask: Is communism a religion? Does one say that communism is antireligious? If so, it is none the less zealously and religiously so.

From a systematic point of view the inductive attempt to find a common element in all religions involves a hysteron-proteron; that is, it requires at the outset the knowledge it professes to obtain in the end. Let us take a parallel case. If Lewis Carroll tells Alice to examine all Snarks to find their common nature, Alice, at least in her waking moments, would not know whether all the objects before her were snarks or even whether any of them were. The philosophy of religion is in the same perplexity with Alice. The objects before it are Christianity, Buddhism, Confucianism, and so on. Are they religions or are they not? This question could be answered only after we knew the common element in all religions—only after a list of religions had been drawn up. But to draw up the list requires the knowledge that induction from the list is supposed to provide. Thus it is that so many volumes on the philosophy of religion or on comparative religions proceed on an impossible foundation.

The attempt to consider religion as a common, universal phenomenon ought really to be abandoned. There are religions, but there is no religion. Christianity is unique. Neither the Virgin Birth nor the Pauline theology was borrowed from other religions, and to try to merge these ideas in some syncretistic religion is to destroy Christianity. There would remain neither sin, heaven, nor Jesus Christ. But of course Islam is unique too and would equally be destroyed in a merger. The more important question therefore is not whether Christianity is unique, but whether Christianity is true.

END

## CONFUCIANISM TODAY

(*Cont'd from page 18*) is to us not only the epitome of Old China, but of old natural man—lovable, inconsistent, easygoing, with a neat pattern of virtues and vices, rights and duties, and regarding the whole of life as a pattern of human relationships. Thus it is that for the man educated by the old "classical" system, the transition from Greece and Rome to Confucius is easy and natural; he is conscious of no break because there is none. Confucius breathes the same air and lives with the same grace and dignity as the Olympians. He finds an answering, if unwilling, echo in us all simply because he is the fine flowering of all that is best in the old pagan world. In other words, he is

something of our father. In our hasty Christian rejection of the pagan world, we do well to remind ourselves that there are worse things than a good pagan. We can recollect with humility that it was not even Christian theology that swept Parnassus from the educational curriculum, but statics, dynamics, and physics—that worthy trinity of the Machine Age. Communism denies, as sheer subjective folly, the "ought feelings" that were self-evident to Confucius, as indeed they were to most Western philosophers and moralists until recent centuries.

## THE NEO-PAGAN COPY

But communism is not alone in this denial: the neo-pagan of the modern West, for all his antipathy to communism, yet agrees with it here. And is this modern pagan in any way preferable, from the evangelical Christian point of view, to the traditional Confucian type of pagan?

If, from this point of view, we should be tempted to consider Teacher K'ung as a Christian ally, we must remember that, as Christians, we can none of us believe in the inherent goodness and decency of man. As an explicit doctrine, this is more characteristic of Mencius who played a Chinese Aristotle to the Confucian Plato; but it is an ever-present, yet unexpressed element in every Confucian syllogism, be it in philosophy or ethics.

So, in the twentieth century, the Sage has no ally—Marxist, Western materialist, or Christian theologian. Canute has stemmed the waves all in vain; the Chinese of tomorrow, whether inside or outside the Bamboo Curtain, can scarcely be a true Confucianist. He must instead choose between two brands of materialism, unless indeed he has come to that complete distrust of man and complete trust in God which is Christian faith.

Where, then, does Confucianism live? It lives unconsciously in the hearts of many an educated "decent pagan" of the West who has absorbed insensibly certain moral standards from the pervasive Christianity of which he knows little and wants to know less. Wherever the old liberal humanism prevails, with its tranquil and deluding beliefs about the nature of Man—there Confucianism lives, recognized or unrecognized. Good-natured pagans, dignified and cultured, coming from the "best" of families, going to the "best" colleges, secure and confident in their own benevolent "mission," still dressing for dinner as did the ship founders beneath them—these are the true sons and daughters of Confucius. The fondness of the modern world for translations of Confucius shows that at least some of these pagans recognize the pit from which they have been dug, and the rock from which they have been hewn.

END

# Bible Book of the Month

## II PETER

THE RIGHT of II Peter to a place in the canon of the New Testament has been more widely disputed than that of any other book. No direct quotation from it can be found in the patristic literature prior to the beginning of the third century. Eusebius, in the fourth century (HE V, i, 36, 45, 55) classes it explicitly among the *antilegomena* or doubtful books rather than among those that were accepted as of apostolic origin.

### AUTHORSHIP

External testimony to its Petrine origin, however, is not totally lacking. There are occasional allusions in the *Shepherd of Hermas* (c. 140 A.D.), *I Clement* (95 A.D.), the pseudo *II Clement* (140 A.D.), and the *Didache* (c. 150 A.D.) which resemble it, although there is no convincing proof that any one of these is quoting II Peter directly. Eusebius quoted Origen (c. 220 A.D.) as saying: "Peter . . . has left one epistle undisputed. Suppose also the second one left by him, for on this there is some doubt" (HE VI, xxv, 8). Origen's language does not exclude the Petrine authorship, but merely indicates that it was not universally acknowledged.

The internal evidence is stronger. The writer claims at the outset to be "Simon Peter, a servant and an apostle of Jesus Christ" (1:1). He announces that the time has come for him "to put off this my tabernacle even as our Lord Jesus Christ hath shewed me" (1:14), a statement which accords with Jesus' prediction that Peter would die a violent death (John 21:18). He claims to have been present at the Transfiguration when the "power and coming" of the Lord Jesus Christ was exemplified, and when the divine Voice said, "This is my beloved Son, in whom I am well pleased" (1:16, 17; cf. Mark 9:5-7; Matt. 17:4, 5). The words "decease" [Gr., *exodus*] and "tabernacle" (1:13-15) appear also in the accounts of the Transfiguration (see Luke 9:31, 33). He identifies himself as one of the apostles of the Lord (3:2). In speaking of the writings of Paul, he calls him "our beloved brother," a title that would hardly have been used by anyone who did not know Paul personally, and as an equal.

The problem of authorship is further complicated by the relation of the second chapter of II Peter to the epistle of Jude.

In content and in language there is a resemblance between the two that is too strong to be accidental, though there are marked differences as well. If one is dependent on the other, which is the original? Since Jude's epistle is briefer and more compact, its priority is usually taken for granted. In that case, II Peter must be later than Jude, and therefore too late to belong to the apostolic writings of the first century.

Ernest F. Scott has stated the critical dilemma succinctly and boldly (*The Literature of the New Testament*, New York: Columbia University Press, 1936, p. 227): "Thus we have no choice but to regard II Peter either as a genuine writing of the Apostle, or as a later work which was deliberately composed in his name." Scott and many others solve the dilemma by assigning II Peter to the subapostolic writings of the second century, but their conclusion is not the only possible answer to the problem. It seems incredible that so barefaced a forgery should have been foisted on the Church without any protest. This document has not simply taken Peter's name, but it has professed to grow out of his experience. Even granting the fact that the apocryphal *Gospel of Peter* and *Apocalypse of Peter* bear some resemblance to the second epistle and were accepted by segments of the Church, they did not enjoy such wide acceptance, nor are they mentioned as equal candidates for a place in the canon.

If the internal evidence be taken at face value, it is plain that the epistle was written near the close of Peter's life, when persecution was threatening both him and the churches to whom he wrote (cf. I Pet. 4:14-19). In writing his first letter he had the aid of Silvanus [Silas] (I Pet. 5:12), who could smooth out his style, and who perhaps made several copies for general circulation, thereby insuring a wider knowledge of the epistle in the churches. The second epistle, if written without such aid, would show the cruder Greek style of a Galilean fisherman, and would have a narrower distribution.

The allusions to the life of Christ (1:14-18; 3:2) can best be explained by admitting that they are the testimony of an eyewitness. Peter was one of the three disciples present at the Transfiguration, and was deeply impressed by the

phenomena that he observed. The Gospels say that he reacted immediately to the situation (Matt. 17:4, Mark 9:5, Luke 9:33), and it must have been stamped ineffaceably upon his memory.

One may account for the likeness to the book of Jude by reversing the theory stated above. Jude uses the Petrine phrase "put in remembrance" (Jude 5; II Pet. 1:13); he refers to "the words spoken by the apostles of our Lord Jesus Christ" (17) of whom the writer of II Peter claims to be one (II Pet. 3:2), and he employs the very words of II Peter 3:3 in a quotation from them. Since Jude asserts that he is quoting from the apostles, while the writer of II Peter makes this statement as his own, it is hard to avoid the conclusion that Jude is quoting Peter rather than vice-versa. If so, Jude becomes an external witness for the early date of II Peter rather than making it a late reproduction of Jude.

If II Peter is genuine, it was probably written by Peter from Rome between 64 and 67 A.D. for some group of people who did not publicize the letter widely, perhaps because they were afraid to acknowledge the possession of it.

### SETTING

The second epistle of Peter claims to be a sequel to another epistle written to the same destination (3:1). If it can be rightly paired with I Peter, it was directed to the Christians of northern Asia Minor, among whom Peter had ministered at some previous time. Between the writing of the two epistles, a change had taken place in their circumstances. The first epistle was written to forestall the external danger of trial, probably by governmental oppression. The uncertainty of the Roman attitude toward the growing sect of the Christians, and the contempt in which they were held made them apprehensive of persecution (I Pet. 1:7; 2:12-15, 20; 3:14-17; 4:3, 4, 12-16; 5:8-10). The warnings of the second epistle concern the internal danger of apostasy, which Peter feared more than the cruelties that might be inflicted by the jealous and ignorant heathen.

### CONTENT

As the central theme of I Peter is *suffering*, so that of II Peter is *knowledge*. The words *know* and *knowledge* occur 16 times in three chapters, six of which refer to the knowledge of Christ. This knowledge is not academic, but is fundamentally spiritual, based on a growing experience with Christ (3:18). It is the source of peace and grace (1:2), the cause of fruitfulness (1:8), the

means of liberation (2:20), and the sphere of Christian growth (3:19).

The epistle can be divided into three main sections. The first (1:1-21) deals with the nature and the ground of spiritual knowledge. The gift of the knowledge of Christ provides all that is needed for the attainment of glory and virtue, and the promises of God afford escape from the carnal lusts that would hinder progress (1:2-4). That knowledge increases by growth in experience, which promotes the addition of spiritual qualities to the mature believer and the assurance of entrance into the kingdom of Christ (1:5-11). The source of this knowledge is the personal manifestation of Christ which the apostles had witnessed, plus "the more sure word of prophecy" inspired by the Holy Spirit and recorded in the Scriptures (1:19-21).

The second division of the epistle contains a warning against apostasy (2:1-22). Peter predicted the rise of error within the ranks of believers. These false teachers are not pagans who invade the Church from without, but are traitors who bore from within with "feigned words" (2:3). Peter illustrated their judgment by the doom of the angels that sinned (2:4), by the overthrow of the antediluvian world (2:5), and by the destruction of Sodom and Gomorrah (2:6). Their error, which is essentially the repudiation of Christ's lordship (2:1), is arrogant (2:10), wanton (2:13), adulterous (2:14), covetous (2:14), pretentious (2:17), boastful (2:18), and enslaving (2:19). The danger of error is that it will lead them straight back into the spiritual bondage from which they had presumably escaped.

The last section of the epistle (3:1-18) refers the reader to the voice of prophecy as an antidote to apostasy. The threat of persecution and the influx of unbelief had aroused doubt as to whether the promises of the Lord's coming would be fulfilled. Cynical persons, observing that the apostles were dying and that the signs of the Lord's coming were not evident had begun to wonder whether he would come at all. They argued fallaciously that because nothing cataclysmic had happened since the creation, nothing would happen in the future. Peter reminded them that just as the flood was unannounced and sudden, so will the coming of the Lord be. Natural phenomena have not always followed a uniform course in the past, nor need they do so in the future. "The day of the Lord" will come suddenly; the material universe will pass away; and a new heaven and earth will take its place.

The challenge to new depths of experience, the threat of defection, and the impending consummation of all things are an incentive to holiness. "What manner of persons ought ye to be in all holy conversation and godliness?" (3:11) is the supreme question, and the answer is: "... be diligent that ye may be found of him in peace, without spot, and blameless" (3:14).

#### TEACHING

The second epistle of Peter offers some teaching that is not presented elsewhere with the same explicitness. The statement that "prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost" (1:21) is one of the most definitive passages on inspiration in the New Testament. It asserts unmistakably that the message of the Old Testament Scriptures is the authoritative voice of God which must be interpreted in the light of the total revelation.

The eschatological teaching of II Peter is an explanation of the seeming delay of the Lord's return. Peter had been one of the group who questioned Jesus concerning the time of his coming (Mark 13:3, 4), and he had heard the answer which Jesus gave. The allusion to a thief in the night (3:10) is taken directly from Jesus' own words (Luke 12:39, 40). Undoubtedly many of the second generation Christians were disappointed

that the Lord did not come in their lifetime. Others were skeptical because they could not conceive of any interruption in the orderly process of nature. Peter answered their objections by pointing out that once before God had intervened by a flood which had made a sharp break in the uniform progress of the past. The delay of Christ's return was not the result of a mistaken prediction, but was rather a sign of God's desire to give man a longer opportunity to repent.

#### COMMENTARIES

For a general introduction to II Peter, see Paton J. Gloag, *Introduction to the Catholic Epistles* (Edinburgh: T. & T. Clark, 1887). Among the better critical commentaries are C. Bigg, *The Epistles of St. Peter and St. Jude in the Inter-Critical Commentary* (Edinburgh: T. & T. Clark, 1901); Joseph B. Mayor, *The Epistle of Jude and the Second Epistle of Peter* (London: Macmillan & Co., 1907); J. W. C. Wand, *The General Epistles of St. Peter and St. Jude* (London: Methuen & Co., 1934). Some excellent biographical background and exposition are available in A. T. Robertson, *Epochs in the Life of Simon Peter* (New York: Charles Scribner's Sons, 1933) and W. H. Griffith Thomas, *The Apostle Peter* (Eerdmans, 1946).

MERRILL C. TENNEY  
Graduate School of Theology  
Wheaton College (Illinois)



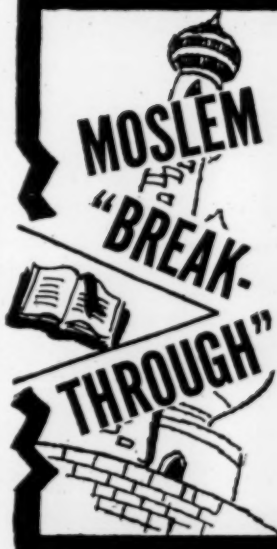
#### Take the Guesswork Out of Missionary Giving

Do you know if all your missionaries are faithful to the Word of God? You can be sure—if they're Orthodox Presbyterians! Every missionary we send out preaches THE gospel of Christ: blood-bought redemption for this life and the next. The Biblical

message of sovereign grace dear to Presbyterians.

You don't want to support any unbelief on mission fields. Nor do you have to. Learn more about Orthodox Presbyterian Home and Foreign Missions by writing to:

Committee on Missions, Orthodox Presbyterian Church  
Dept. T 624 Schaff Bldg., 15th & Race Streets, Philadelphia 2, Penna.



Armed only with the Word of God, PTL evangelists have invaded Moslem territory in Africa. As recently as a decade ago, who would have dared to imagine that American missionaries could enter Moslem schools and tell students about Christ, stand in public squares and proclaim that there is only one God—and His name is not Allah, but Jesus Christ!

We praise God for the marvelous opportunities the PTL Teams are having to reach such people for Christ.

Your help is urgently needed now if this vital ministry is to continue.

Alfred A. Kunz, International Director  
**THE POCKET TESTAMENT LEAGUE, INC.**  
49 Honeck Street, Englewood, N.J.



# EUTYCHUS and his kin

## FAVORITE GREETING

If Nancy had not fallen into the Christmas tree, I might never have noticed. I was quietly reading a back number of *Time* (when I recover my copy from the boys' wastebasket or under the *All* in the laundry, it is always a back number); I was reading, I say, *Time* (and don't think there is any payola in my plugging that magazine or mentioning a detergent; sometimes I wish I were not so anonymous). I'll begin again. I was quietly reading when Nancy fell into the Christmas tree. It was a routine holiday accident. Nancy, age four, was crying because she couldn't touch the star on the top of the tree, and Willie was lifting her up so that she could, and Charles was lying on the floor watching television, and Sue was practicing a dribble and lay-up shot with an imaginary basketball. Sue stumbled over Charles and clipped Willie, who windmilled wildly before catapulting Nancy into the middle of the tree. The whole incident didn't take more than five seconds, and everything was set right in two or three hours, including replacing the tree lights and getting three stitches in Nancy's chin.

However, I recalled, while I was searching for the magazine again, that I had been reading about the success of Mr. Hall of Hallmark Cards (remember, I don't receive even a complimentary get-well assortment out of this). I had just come to the sentence that stated what the alltime best selling card was when the catastrophe struck. What was that alltime bestseller? The question became important. Here was an image of an age. This is the kind of thing a budding sociologist takes seriously. No doubt the bestseller would be seasonal. Perhaps a wise men design, symbolizing the yearning of modern man for his dimly remembered faith.

Three days later, I found the right magazine in the public library. I finished the article. The alltime bestselling card shows a cart loaded with pansies.

I walked home through the sleet. Am I, too, a beatnik at heart? What's wrong with pansies? Perhaps they will become the national flower. Or does this account for the "time wounds all heels" variety of cards that are taking over at

the drug store? Is this the revolt of existentialism against the old liberal optimism of the pansies? Does the elderly Mr. Hall have the same sure touch in selecting designs for these wierdies?

There was a get-well greeting for Nancy in the mailbox from Aunt Sally. Yes, a cartload of pansies.

EUTYCHUS

## FOURTH YEAR FRONTIER

Thank you for your continuing high standards, even after . . . three years of publication.

HAROLD MARR  
St. David's Presbyterian Church  
Campbellville, Ont.

Personally I find immense profit in reading your paper and would not be without it.

C. H. ZEIDLER  
President  
Northwestern Lutheran Seminary  
Minneapolis, Minn.

We regard *CHRISTIANITY TODAY* as an outstanding religious magazine providing scholarly and conservative articles which constitute wholesome reading for our seminary students as they face the responsibilities of the ministry. I am particularly grateful for the evangelical tenor of the articles and for the calibre of men whom you invite to write for the magazine. . . . Your editorial staff is to be congratulated most heartily on the production of this splendid religious magazine. It is rendering a distinct service in American Christianity today.

Hamma Divinity School E. E. FLACK  
Wittenberg University Dean  
Springfield, Ohio

I hope all of . . . our students . . . eventually become subscribers.

GILBERT L. GUFFIN  
Eastern Baptist Seminary President  
St. Davids, Pa.

We have high regard for your splendid periodical, believing that it is the best paper of its kind on the market.

BURTON L. GODDARD  
Gordon Divinity School Dean  
Beverly Farms, Mass.

Let me take this opportunity . . . of expressing my . . . appreciation for the

paper. . . . I have been a subscriber for some time and always read the paper with interest.

GEORGE G. HORN  
Dean of the Seminary  
Bloomfield College and Seminary  
Bloomfield, N. J.

Only today I quoted at length from an editorial . . . in our chapel talk. We thank God for *CHRISTIANITY TODAY*.

HOWARD W. FERRIN  
President  
Providence-Barrington Bible College  
Providence, R. I.

It has been my pleasure to receive the magazine from the first issue. . . . Our entire student body and faculty and staff are committed to the evangelical principles promoted by your magazine. We are all for it!

ROY S. NICHOLSON  
Bible Department  
Wesleyan Methodist College  
Central, S. C.

I am sure, from my own experience, that the reading material in this magazine is of high caliber and is of informational and inspirational value to seminary students and others in the ministry.

FRANK R. BROWN  
Hood Theological Seminary Dean  
Salisbury, N. C.

May the Lord continue to bless abundantly in the testimony you are exercising for Him in *CHRISTIANITY TODAY*.

Dallas Seminary JOHN F. WALVOORD  
Dallas, Texas President

We of the staff of Azusa College consider this magazine one of the finest Christian periodicals we have.

Azusa College EDWARD PETERMAN  
Azusa, Calif. Librarian

We appreciate your informative magazine as it serves to stimulate the thinking of all students of the Word and the contemporary scene. S. BRUCE WILSON  
Reformed Presbyterian Seminary Pres.  
Pittsburgh, Pa.

We certainly intend to continue subscribing to it, for we find it to be one of the very finest of all evangelical magazines published today, offering much

meat for mind and much inspiration for soul and spirit. HERBERT GIESBRECHT  
Librarian  
Mennonite Brethren Bible College.  
Winnipeg, Man.

We have found CHRISTIANITY TODAY to be a Christian journal of exceptionally high merit and it is used and discussed by a number of our faculty members.  
ROSS J. GRIFFETH  
Northwest Christian College President  
Eugene, Ore.

CHRISTIANITY TODAY is a very popular magazine at South-Eastern Bible College among our faculty and staff.  
ANDREW E. SPENCE, JR.  
South-Eastern Bible College Pres.  
Lakeland, Fla.

CHRISTIANITY TODAY is one of the most used periodicals in our library, and almost every instructor sends his class to the bound copies, as well as to the current issues, for reading assignments.  
ANDREW W. MILLER  
School of Theology Dean  
Anderson College and Seminary  
Anderson, Indiana

I have personally been a subscriber . . . from [the] very first edition. I am sincerely grateful to almighty God that the magazine has progressed so rapidly to the point that it is undoubtedly the authoritative voice of evangelical Christendom.  
LEWIS J. WILLIS  
*The Lighted Pathway* Editor  
Cleveland, Tenn.

I must thank you for the profit and pleasure I have gained from the top-notch articles contained in every issue of CHRISTIANITY TODAY. At the first I was a bit suspicious of a new magazine or the need for it. I am now completely convinced that I was wrong in not giving the first few issues my wholehearted praise without mental reservations.  
ROBERT JAMES DEVINE  
St. Paul, Minn.

We appreciate the contribution CHRISTIANITY TODAY is making. It has certainly achieved its objective thus far in forging into a place of leadership in Christian publications.  
Baptist Press THEO SOMMERKAMP  
Nashville, Tenn. Asst. Director

I'm sorry, but I am not interested in Christianity in such a conservative vein. Rather than maintain the status quo of conservatives, I am more interested in

pushing into new areas of Christian challenge. . . . That anyone who is a "seminary trained minister" should feel constrained to hold the physical resurrection as a literal fact is missing the main challenge of today. We must not think that the New Testament stories are to be thought of as contradicting one of our most advanced sciences today (medicine). . . . I am a professor of church history and historical theology, and a Congregationalist in denominational affiliation.  
Cambridge, Mass. [Name withheld]

I enjoy every minute I spend with CHRISTIANITY TODAY.  
W. L. MARGARD  
Calvary Evangelical and Reformed  
Crestline, Ohio.

I have read your paper both with interest and with real profit ever since the first issue was published, and am sure that it can greatly increase in its service as a weapon for truth in the Christian church as it falls into the hands of more and more Christian laymen.  
Stanley, N. C. HERBERT W. DALE

I would like to say that I have come to regard CHRISTIANITY TODAY as the very best magazine in the field of evangelical publications. So far as I am personally concerned, I would not willingly exchange your magazine for any other religious publication in the United States.  
Blairsville, Ga. J. M. NICHOLSON

I am so antipathetic to all that you stand for that . . . you will do better by yourselves if I just don't know you still exist.  
EDWARD CHANDLER  
St. Michael and All Angels Episcopal  
Cincinnati, Ohio

My wife agrees that we have received no magazine so daring, so frank, and so scriptural and clear in stating difficult and usually unclarified religious ideas.  
F. C. WUNDER  
St. Matthew's Parsonage  
Allentown, Pa.

Congratulations on a paper which, while it often provokes disagreement, is almost always well worth reading.  
J. HARVEY BROWN  
Holy Trinity Vicarage  
Surrey Hills, Victoria, Australia

It is . . . a helpful publication to a good Protestant . . . but does not satisfy or meet the need of an Anglo-Catholic like myself.  
A. G. VAN ELDEN  
Blue Ridge Summit, Pa.

Your magazine, of which I still have every single issue, is like an oasis to an ex-Romanist like me.  
Detroit, Mich. WILLIAM J. BROWN

May I compliment you on the standard of the articles in your journal . . . well-written, enjoyable, and helpful in their field . . . despite their pronounced Protestant bias.  
University of Queensland B. A. KNOX  
Brisbane, Australia

Your magazine is good for those with low blood pressure, but mine is high.  
MYLES D. BLANCHARD  
Universalist Church—New York State  
Auburn, N. Y.

I . . . find it useful in my ministry, primarily because it is an irritant and a stimulation which arouses my thinking.  
Park City Methodist DONALD KRIBBS  
Knoxville, Tenn.

I have enjoyed CHRISTIANITY TODAY very much, but I cannot swallow everything.  
Monverde, Fla. J. A. CARPENTER

I have been time and again refreshed by the reading of CHRISTIANITY TODAY and consider it a vital link . . . [with] my co-workers in the States as well as elsewhere. . . . Sometimes I get riled up and sometimes an 'amen' wells up within. I might even react on paper some day.  
DANA LAWSON  
North Lakhimpur, Assam, India

Your magazine is by far the best that I have ever read and God forbid that my subscription will ever lapse again.  
Grantsville, W. Va. ARCHIE SHOWNEN

I . . . feel that I ought to begin to pay my own freight. I think you will be interested to know that while I probably have a completely opposite theological position from you and your magazine, I find it stimulating and rewarding. While many of the articles do not reach me at all and tend to make me place barriers in our communication with each other, now and again there is an article which really reaches me. This does not mean that your magazine is in any way an agent which converts me. However, it does speak to me, and it does enable me to know your position. I have come to respect you and your position, although I find in major instances I am of completely the opposite mind. . . . I join the list of your subscribers with the thought that it's always good to know what the

opposition is saying and with the humble prayer that occasionally you may speak to me, an unrepentant liberal.

L. WILSON KILGORE  
Lakewood Presbyterian Church  
Lakewood, Ohio

I am glad to notice how many individuals, who do not consider themselves conservative or evangelical, regularly read CHRISTIANITY TODAY to find out what the "other side" is thinking. And it seems to me that more and more scholars willingly listen to what the conservatives say, admitting that "they may be right after all."

St. Mary's College RICHARD E. TAYLOR  
St. Andrews, Scotland

Certain articles have been of such tremendous help to me that I cannot . . . help . . . but continue subscribing.

Hague, Saskatchewan WALDO LEPP

Modest pension — but must include CHRISTIANITY TODAY. . . . [I am] a Lutheran pastor (emeritus) who loves your Word-centered, Christ-centered spirit. . . .

Maitland, Fla. JOHN F. FEDDERS

I am superannuated. I do not know how superannuation works out in your country, but here it has by no means kept pace with inflation. Indeed our superannuation was fixed a generation ago, and though there has been a slight increase it has not been proportional. Superannuation has increased by 12 per cent and inflation by 300 per cent. . . . Much as I value and use CHRISTIANITY TODAY, if I have to do without it, I shall miss it and regret the deprivation, but must look upon its loss as one which cannot be helped.

DONALD BAKER  
Olinda, Victoria, Australia

I find myself most often in disagreement with your paper. When you do take a stand . . . on Christian social action . . . , it seems to me you usually take the wrong side.

Charlottesville, Va. F. CLYDE HELMS

I feel it meets a real need in the life of a pastor. . . . You cover a wide variety of subjects, and generally you cover them well.

SIDNEY DRAAYER  
Trinity Chapel—Christian Reformed  
Broomall, Pa.

I am one of those few who did not greet with enthusiasm your venture into religious journalism with an economic, political, and religious conservatism mas-

querading as the voice of American Protestantism. . . . It's a free country: you have every right to say whatever you care to say. But don't for a minute pretend you are conducting a crusade: most of the sources of information, and most of the money, will be found to be on your side.

ROBERT B. PERRY  
South Hamilton, Mass.

CHRISTIANITY TODAY is certainly filling a great need of our day: Christian scholarship untinted by skepticism and unbelief. Many shall be your hecklers, but many more, I feel, shall be your prayerful supporters.

Shreveport, La. R. F. GATES

It offers me no challenge to face the day in which we live.

DONALD T. ROWLINGSON  
Boston, Mass.

Enjoy the magazine very much, and since we believe that personal, individual conversion is the only real hope for the survival of Christianity today, we are glad that your magazine is in existence and that we are privileged to be able to receive it.

CHARLES J. D. McVEIGH  
Stanhope, N. J.

Never have I been so enthused over a religious periodical. To read CHRISTIANITY TODAY is like cheering for one's own team. The articles include such a wide variety of appropriate subjects that the value of such a publication is immeasurable.

MILTON H. ALLEN  
New York, N. Y. Chaplain

All your magazine does, is raise a lot of questions of doubt about Christianity. There are enough secular magazines doing this.

CHARLES M. PHILLIPS  
Daly City, Calif.

We appreciate so very much the great ministry of CHRISTIANITY TODAY and pray for your continued success.

GEORGE L. FORD  
National Association of Evangelicals  
Wheaton, Ill.

I . . . am convinced that it is of little value to me.

Eugene, Ore. JAMES S. MEAD

I feel that denominations still have their place and serve their purpose, provided Christ is given the pre-eminence. I do not believe that the time is ripe, nor that it is a sound step, to disregard all denominational identity. However, I do believe

that it is high time for evangelical Christianity to unite on a co-denominational basis. I hope that under the guidance of the Spirit of God your publication . . . will help to achieve this unity for the Christian witness' sake.

Calgary, Alta. P. A. UNGER

Many religious journals come to my desk, but frankly, I think this one to be the most valued of them all.

AUSTIN G. McCOIG  
Northside Methodist Church  
St. Petersburg, Fla.

I find your paper informing in many fields and theologically dependable.

Carlisle, Iowa HUGH M. MILNE

I . . . do not believe that the position the paper takes will rescue Christianity from the slough of unbelief into which it is fallen and in which it is floundering around.

J. GORDON HOLDCROFT  
The Independent Board for  
Presbyterian Foreign Missions  
Philadelphia, Pa.

It is refreshing to receive a paper whose theology can be trusted.

Franklin, Pa. ROBERT H. MILLER

Your unbiased coverage of news and your inclusion of all Protestant groups is gratifying. Most of all your clear and sharp evangelical witness to the inspiration of the Scripture is so much needed in this day of apostasy and dead or neo-orthodoxy.

Radisson, Wisc. AXEL GUMMESON

You are doing more good to the world conservative position than you either know of or could possibly estimate. Could an editorial stress the crying need of incessant prayer by conservatives for each other throughout the world? It could add 'overdrive' to the present conservative momentum. Above all, keep it up and never lose heart!

Chingola, N. Rhodesia A. F. WARNER

You are doing the nation, and all of us who read your paper, a great service in this publication. I shall pray that its circulation and influence shall be multiplied many times over. Without such witnesses as yours, the future of our nation would be darker than it is. God grant also, that we may have a resurgence of genuine New Testament, Christ-centered Christianity. Without it, we perish.

CLAUDE O. TUCKER  
St. Johns Methodist Church  
Sarasota, Fla.



# Evangelicals Face up to Birth Control Issue

There was little startling about a statement last month from the Roman Catholic hierarchy in America recording its opposition to public assistance for promotion of artificial birth prevention. The declaration was only a logical extension of Catholicism's well-known stand against use of contraceptives. But timed for release on Thanksgiving morning, the 1,516-word statement (formulated a week earlier at the 41st annual meeting of U. S. Catholic bishops) won headlines across the country.

Within hours birth control had become a major U. S. controversy which soon took a political turn. Senator John F. Kennedy, leading Catholic presidential aspirant, said he thought it would be a "mistake" for the United States to advocate birth control in under-developed countries. President Eisenhower said this would never happen while he is in office.

Reaction from Protestant quarters found a division of opinion on the morality of birth control itself.

Among evangelicals, the hullabaloo perhaps served to crystallize some convictions. Prodded by controversy, many went anew to the Bible for a re-examination of views on the legitimacy of sex severed from its procreative role. Most evangelical leaders were willing to state beliefs even when these conflicted with convictions of fellow Christians.

## Catholic Practice

What advice do Roman Catholic physicians give to married women who request contraceptives?

Among 244 U. S. Catholic physicians who responded to a survey, 29 per cent flatly disagree with the dogma of their church and say they recommend contraceptives.

Another 24 per cent say they agree with Catholic teaching that such methods of birth control are immoral but will give advice to a patient who asks.

The remainder—47 per cent—say they refuse to give the patient, even if she be a non-Catholic, any advice on avoiding conception by means other than continence and the "rhythm method."

The survey was conducted by Drs. Sydney S. Spivack and Jerald T. Hage of the Bureau of Applied Social Research at Columbia University. Their report was presented to the 1959 convention of the American Sociological Society.



*The Kennedys and Archbishop Cushing at 1957 baptism of Caroline, the couple's only child. Sen. Kennedy, wed in 1953, figures in birth control controversy.*



## CHRISTIANITY TODAY NEWS

Dr. Herbert E. Mekeel, president of the National Association of Evangelicals, said he is "firmly against any form of birth control."

"God has never revoked his great command to 'be fruitful and multiply,'" Mekeel declared.

Dr. Oswald C. J. Hoffman, speaker on radio's "Lutheran Hour" (Missouri Synod-Lutheran Laymen's League), stated:

"It is a moral issue of such consequence that people have to decide for themselves on the basis of their own conscience and on the teachings of the Word of God."

Dr. P. Kenneth Gieser, president of the Christian Medical Society, also left it "entirely up to the individual."

"Some use of contraceptives is necessary," he added. "I do not see that they are harmful or unscriptural."

Professor Merrill C. Tenney of Wheaton College asserted that birth control must be a personal matter of "prayerful agreement and self-control rather than promiscuous use of chemical or mechanical aid."

Professor Bernard Ramm of California Baptist Theological Seminary characterized birth control as part of the "rational control of nature which involves risks and responsibilities."

He said man exerts similar control in

such acts as the amputation of a limb or the damming of a stream, either of which can be done rightly or wrongly.

Professor Edward J. Carnell of Fuller Theological Seminary agreed that contraceptives have their place in the Christian home:

"I hold that the end of marriage is the total creative work of two lives that have been joined together to glorify God and to enjoy one another. The whole question of the marital relation is evaluated from within this created relation and no one from the outside of this relation can dictate by simple law how lovers can govern themselves. The question of contraceptives is simply one expedient within the creative possibilities of love."

Dr. Harold J. Ockenga, minister of Boston's Park Street Church, declared that "I don't think there's anything wrong with birth control per se."

Ockenga fears that in international sharing of birth control information, however, the data might get in the wrong hands. He sees the problem as one of "getting the information to the people who need it in order to check the 'population explosion.'"

Dr. Samuel M. Shoemaker, rector of Calvary Episcopal Church in Pittsburgh, said: "As it would be wrong to foist birth control upon unwilling people, it is also wrong to keep the knowledge from igno-

rant people who seek this information to insure smaller families."

The Scriptures do not discuss birth control (avoidance of parenthood was unheard of in biblical times), so the position of evangelicals is one of the liberty of a good conscience before God.

Interestingly, the birth control controversy flared as the Christian world prepared once again to mark the Bethlehem birth of the Saviour. God's sovereignty over the human reproductive process, exhibited nowhere more strikingly than in the incarnation, fell into the background, however, as the debate wore on.

### In Honor of Darwin

A brilliant array of scholars responded to beckonings of the University of Chicago for its Darwin Centennial Celebration, November 24-28, and the resulting galaxy was perhaps the most memorable feature of the gathering. Numbered among approximately 2,500 attendants from 27 countries was another Charles Darwin (grandson of evolution's bright light), who dolefully predicted that over-population and resulting complications would cause a return to hard conditions of life and the diminishing of human intelligence.

But it was another grandson of a famous British scientist who ran off with the headlines, and he did it with an old, old story. Sir Julian Huxley, scion of Thomas Huxley, predicted the disappearance of religion—a product of evolution like everything else—from earth, through "competition with other, truer, and more embracing thought organizations." He saw no "need or room . . . in the evolutionary pattern of thought . . . for supernatural beings capable of affecting the course of events."

There were many rejoinders. Dr. Jaroslav Pelikan of the University of Chicago's Federated Theological Faculty said that theologians now believe so deeply "in the task of science that they will not let scientists pose as theologians." Other indictments of Sir Julian from church spokesmen: "naive" and "old-fashioned."

Unfortunately the rebuttals seemed to come chiefly from religious leaders (who accepted evolution but not atheism—as did a participating Roman Catholic scientist) and not from science professors.

Christians tremble for the West as they see unbelief ensconced in high places of influence in their supposedly "Christian" society. Given a mushrooming of this influence through educational institutions, and who could question the divine indictment: "A plague on both your houses!"

F.F.

### PROTESTANT PANORAMA

● Sunday church attendance in Sweden averages little more than three per cent of the entire population, according to a newly-released report from the state Lutheran church to which 95 per cent of Swedes belong.

● The American Tract Society is distributing a new tract featuring the personal testimony of Gov. Mark O. Hatfield of Oregon.

● The executive committee of the Greater Seattle Council of Churches says it is against proposed licensing by the City Council of a commercial service designed to provide dine-and-dance companions for men.

● The National Labor Relations Board last month dismissed a petition by a Teamsters local to organize employees of the Baptist Sunday School Board in Nashville.

● A thief who broke into Baptist Editor Floyd Looney's car during a session of the Southern Baptist General Convention of California took not only a wardrobe of clothes but a 40-year collection of sermons.

● The Canadian Lutheran Council, at an annual meeting last month in Winnipeg, adopted a record budget of \$71,000 for 1961.

● The life of Dr. Norman Vincent Peale will be the topic of a movie slated by Hollywood producers.

● The National Association of Evangelicals is sponsoring a "Universal Week of Prayer" January 3-10.

● The Board of Education of the Presbyterian Church in the U. S. turned down last month an offer of \$250,000 cash plus land for a new building in Charlotte, North Carolina, if it would relocate there from Richmond, Virginia.

● The Assemblies of God Home Missions Department is mapping plans for 400 rallies throughout the United States in 1960 to promote organization of new churches.

● Gerald W. Dillon, chairman of the Association of Evangelical Friends,

and Everett Heacock, Quaker businessman, completed a three-month, 40,000-mile tour of Friends missions this fall.

● Bishop Otto Dibelius of Berlin will visit England next month.

● A Baptist Press survey shows that most colleges and universities related to the Southern Baptist Convention are taking part in the student loan program established by the National Defense Education Act of 1958. Only three colleges said they would not seek loans because of possible church-state entanglements.

● A new school for evangelical missionaries' children is scheduled to open in Mexico City December 28.

● A group of Nashville Negro ministers protested last month the Tennessee Baptist Convention's refusal to lift racial bars in its three hospitals.

● Ground was broken last month for a science laboratory on the campus of Gordon College.

● Protestants in New York City are organizing vigorous opposition to Mayor Robert F. Wagner's proposal to legalize off-track betting.

● Asked for his formula for long life, Dr. Arthur Judson Brown, Presbyterian minister celebrating his 103rd birthday, quipped, "Don't die."

● The Delaware County Christian School won accreditation last month from the Middle States Commission on Secondary Schools.

● Publication of *The Chronicle*, student newspaper at Methodist-affiliated Duke University, was suspended by school officials following appearance of a fictional article about the Virgin Birth which "mingled the actually obscene with the offensively sacrilegious." The officials said publication would resume after a staff reorganization.

● A modern, two-story "Center for the Study of World Religion" will be built by Harvard University near the institution's Divinity School.



## YEAR-END ROUNDUP OF RELIGIOUS DEVELOPMENTS

Here is a roundup of significant religious developments during 1959, compiled through the combined efforts of editors of CHRISTIANITY TODAY, its correspondents around the world, and news agencies which serve the magazine:

**EVANGELISM:** Billy Graham's popularity continued to rise. His crusade in Australia and New Zealand won unparalleled response . . . An outdoor rally in Munich climaxed the ninth Kirchentag by drawing 400,000 persons.

**THEOLOGY:** The 171st General Assembly of the United Presbyterian Church in the U. S. A. confirmed appointment of Dr. Theodore A. Gill as president of San Francisco Theological Seminary despite his denial of the Virgin Birth . . . A United Church of Canada committee published a doctrinal study disavowing hell and Christ's second coming . . . The Southern Baptist seminary at Louisville, fearful of losing accreditation in the firing of 13 professors, asked for resignations instead, an action which apparently mollified the accrediting agency (see page 33) . . . Scholars asserted that Gnostic influences pervaded the so-called "Gospel of Thomas," post-war archaeological recovery.

**MORALITY:** Signs of U. S. moral bankruptcy were evident in continuing disclosures of payola and fixed quiz shows . . . The Senate Rackets Committee held 63 days of hearings. The corruption they have turned up prompted passage of a new federal law aimed at labor union irregularities . . . Preliminary crime figures for 1959 showed increases in the incidence of murder and rape.

**ECUMENICITY:** Pope John XXIII said he would summon an Ecumenical Council (latest target date: late 1962 or early 1963) . . . Preliminary talks between Roman Catholic and Eastern Orthodox theologians were shelved indefinitely . . . Plans were announced for a Pan-Orthodox meeting, first since 1921, next July . . . Among U. S. church union drives which gained momentum were two within Lutheranism, another between Unitarians and Universalists, and still another which joins Congregational Christian and Evangelical and Reformed churches . . . The Interchurch Center in New York, a 19-story office building was opened for occupancy.

**MISSIONS:** The Missionary Research Library released figures showing a total of 25,058 U. S. and Canadian missionaries abroad, 10,000 more than in 1950. Two in three were women . . . Mrs. Elisabeth Elliot, wife of one of five missionaries slain by Ecuadorian savages in 1956, spent much of the year making friendly contacts with the very tribe which killed her husband. Several other missionaries lent aid in a joint effort to present the Gospel . . . The Presbyterian Church in Korea, once one of the most productive of foreign missions enterprises, suffered its third schism in eight years.

**COMMUNISM:** While Nikita Khrushchev was making pious pronouncements in America, the Soviet government was making new attacks on religion. Latest tool is a new magazine which cites scientific data in an attempt to discredit faith . . . Communists in East Germany promoted their own state rituals to replace Christian baptism and confirmation . . . Red brutalities in Tibet were climaxed with the flight of the god-king Dalai Lama into India.

**CHARITY:** As a wave of natural disasters brought suffering to millions, more fortunate Christians responded with clothes, food and relief monies . . . United charity drives stirred controversy in American cities and some observers wondered whether almsgiving ought not be brought back under the canopy of churches.

**PUBLISHING:** New translations of the Bible in modern English sold briskly. Nearly a half million of Zondervan's *Amplified New Testament* have been printed.

**ANNIVERSARIES:** John Calvin (450th of his birth and 400th of the university he founded and of the publication of his *Institutes*) . . . Organization of U. S. Methodism (175th) . . . Japanese Protestantism (100th) . . . Wheaton College (100th) . . . Evangelical Free Church (75th) . . . Wycliffe Bible Translators (25th).

**CHURCH-STATE:** President Eisenhower became the second U. S. chief executive to visit a pope . . . Federal funds became available to American seminaries via the National Defense Education Act.

### Did you ever

## WEEP OVER JERUSALEM?

### *The Lord Jesus Christ did!*

He knew that an unbelieving Israel would pass through times of hatred, massacre, and exile such as no other nation has ever endured.

If you knew the heartaches of these scattered sheep of the house of Israel and the cruelties they are suffering even today, some of it at the hands of so-called Christians, your heart would bleed, and you too would weep.

In this rapidly closing hour of grace, when the sinister shadow of Antichrist hovers nearer and nearer, there is a special urgency in God's desire that Israel shall receive kindness and mercy from His true followers. The Abrahamic covenant is still valid, and God will bless him who brings blessing to the Jews. What greater blessing could we bring to them than the Gospel of salvation through the Lord Jesus Christ, their savior and Messiah.

Will you become a partaker with Him of His sorrow and love for Israel? Will you hold us up in prayer as we seek by His power to publish widely and fearlessly the message of "Behold your God"? God's interests are in Israel. Are yours?

#### MAIL COUPON TODAY

#### AMERICAN BOARD OF MISSIONS TO THE JEWS, INC.

236 W. 72 Street, Dept. CT, New York 23, N. Y.  
In Canada: 39 King William St., Hamilton,  
Ontario

I do want to help give the Gospel to the Jews.  
Here is \$\_\_\_\_\_ to use as God directs in  
making known the saving power of the Lord  
Jesus Christ to Israel. As a contributor, I  
understand that you will enter my subscrip-  
tion to your monthly Missionary and Bible  
Teaching Magazine, THE CHOSEN PEOPLE.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

### focused on missions

## PARENTS OF MANY

by Victor E. Swenson



A colorful, exuberant personal witness to the power of the Gospel is this new record of the joint ministry of the author and his wife during 45 years in old, new and divided China.

\$3.75

## THE RISING TIDE

by Gustaf Bernander

Effectively sounding the alarm for action is this informative and disturbing treatise by a veteran Lutheran missionary on the life-and-death contest raging today between Cross and Crescent in East Africa. Translated by H. Daniel Friberg.

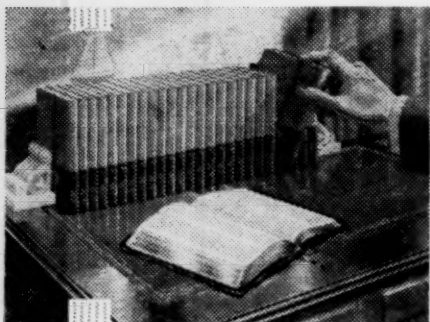
Paper, \$1.00

at your book store or

## AUGUSTANA

BOOK CONCERN  
ROCK ISLAND, ILLINOIS





### THE LAYMAN'S BIBLE COMMENTARY

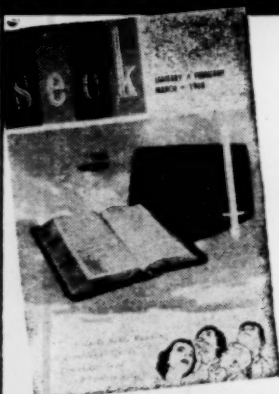
Planned especially as a study tool for our generation. . . . New 25-volume series explains every passage of Scripture. . . . Useful for individual, family, group study . . . helpful to teachers, ministers, writers, libraries. . . . Initial 5 volumes are now available: 1. *Introduction to the Bible*; 2. *Genesis*; 14. *Hosea through Jonah*; 18. *Luke*; 22. *Galatians through Colossians*. . . . Design calls for greatest readability and durability at lowest cost.

Boxed set of 5, \$8.75  
Single copies, \$2.00 ea.  
4 or more, \$1.75 ea.  
(any assortment)

Ask your bookseller

**JOHN KNOX PRESS**  
RICHMOND, VIRGINIA

### PASTORS ATTENTION



Ask for  
Your

**FREE  
COPY**

of the  
larger

**NEW**

### SEEK

DAILY DEVOTIONAL MAGAZINE

- Celebrating its 20th year—now NEW and better from cover to cover.
- 31 of America's outstanding pastors and writers comment regularly in SEEK.
- NEW "through the Bible in one year". SEEK is ideal for every family.

GOOD NEWS PUBLISHERS  
Westchester, Illinois A2

Please send a FREE copy of the New SEEK.

Church \_\_\_\_\_

Pastor \_\_\_\_\_

Address \_\_\_\_\_

### Aid for Missionaries

Dr. Albert Holt, chief surgeon of an Evangelical Alliance Mission hospital in India, was turning away patients, not for lack of beds or medicine, but because there was not enough water on the compound. The solution lay in the installation of the right kind of a pump, but what does a medical missionary know about plumbing?

Holt's problem eventually landed in the lap of a fledgling organization created to lend a hand in such technical crises which confront missionaries.

Only a week before receiving this request for help, the Development and Technical Assistance office in Palo Alto, California, heard that the production manager of a local pump company was willing to file his specialty with DATA's 75-member "Technical Fellowship," which includes engineers and scientists who stand ready to help missionaries.

An outline of Holt's needs was forwarded to the pump company, where selection of the right type was made and installation and operating instructions forwarded. It turned out, moreover, that the company had outlets in India which enabled Holt to pick up his pump in a nearby city with the added assurance that parts would be available there, too.

Since its incorporation a year ago, Data and Technical Assistance has completed more than 150 such transactions with missionaries and mission boards across the globe. A doctor in Colombia wanted to know how to grow drug-producing plants. A missionary in Africa asked about transistor radios. Another in Honduras sought a formula for turning limestone into lime.

DATA got its start when Wil Rose of Moody Institute of Science made a survey tour of 30 missions stations in 18 countries. He found only four mission-

aries who knew where to get technical help. Others deluged him with questions, only a few of which he could answer. But he knew people back in the States who could!

Establishment of DATA was the outcome, an organization to channel missionaries' technical questions to U. S. specialists who know the answers.

DATA is one of several U. S. agencies offering such services (another: Technical Assistance to Missions in Tennessee). Their efforts represent attempts to apply great scientific advances of our day to more effective Christian witness. Rose describes DATA as "evangelical in conviction" and invites home and foreign missionaries to make use of its service.

### Global Tie

An organization representative of Conservative Judaism in 22 countries was formally established during a biennial convention of the United Synagogue of America last month.

The World Council of Synagogues bring together for the first time Conservative Jews in America and elsewhere.

A World Union of Progressive Judaism, was organized by the Reform Jewish movement several years ago. There is no comparable body among Orthodox Jews.

The United Synagogue is a federation of Conservative congregations representing some 1,000,000 members in North America. Conservatism is a middle-of-the-road branch of Judaism between Orthodoxy and Reform which represent another 2,000,000 Jews.

### Jewish Record

The 45th General Assembly of the Union of American Hebrew Congregations, which drew some 3,000 delegates to Miami Beach, Florida, last month, was the largest convention in the history of American Jewry.

### PEOPLE: WORDS AND EVENTS

**Deaths:** Methodist Bishop Titus Lowe, 81, in Indianapolis . . . Dr. Andrew R. Bird, 79, minister of the Church of the Pilgrims ("gift of the Presbyterian Church in the U. S. to the nation's capital"), in Washington, D. C. . . . Dr. Charles E. Perry, 51, an American who taught oriental history at St. Paul's (Anglican) University in Tokyo (following a beating by two drunken students) . . . Dr. David R. Gordon, 92, retired United Presbyterian missionary to India and Pakistan, in Duarte, California.

**Retirement:** As executive secretary of the Southern Baptists' Christian Life Commission, A. C. Miller.

**Appointments:** As dean of the Cathedral of St. John the Divine in New York City, Dr. John V. Butler . . . as chairman of the Pentecostal Fellowship of North America, the Rev. Walter E. McAlister . . . as professor of Old Testament at the Methodist Theological School of Ohio, Dr. C. Everett Tilson . . . as executive editor of *Together*, Glenn S. Hensley.



## Status Unsought

Status seeking ranks as the chief end of modern man. All that man has he will give for status. Without status any institution rates as nothing.

But to a chosen few status comes unsought. By their very nature and devotedness, men and companies acquire an enviable and unshakeable position in the esteem of their fellowmen.

The P.M.F. enjoys that favorable position. As it begins its Third Century of devoted service, it looks backward proudly but surveys the future with keen anticipation.

Protestant Ministers have conferred high status on the Fund. As it seeks only to serve, the Fund receives unsought status. Find out why by writing to

### **PRESBYTERIAN MINISTERS' FUND**

**16 BRANCHES—COAST TO COAST  
TEXAS TO ONTARIO**

Rittenhouse Square, Philadelphia 3, Pa.  
**ALEXANDER MACKIE, PRESIDENT**

An interdenominational Fellowship  
providing all kinds of life insurance

**PRESBYTERIAN MINISTERS' FUND**  
The Alison Building, Dept. CT  
Rittenhouse Square, Philadelphia 3, Pa.

I should like to know more about the Fund,  
as you start toward your third century.  
Please send me full details.

Name \_\_\_\_\_

Address \_\_\_\_\_

Date of Birth \_\_\_\_\_

What a church teaches, its people believe; what people believe, they are; and what they believe and are determines their relationship to every other member of the society in which they live. What a church teaches, therefore, is not only of concern to its own members, but also to the society of which that church is a part.

Sad indeed has been the fate of nations which carelessly tolerated the idea that a certain church is the sole repository of divine truth, and is endowed by God with authority to enforce its will in the affairs of all men. History confirms the hard fact that whenever a particular church thus gains the power to make its doctrine the law of the land freedom of worship ceases to exist.

# HERESY?

Many religious groups time and again have offended our American democratic processes, thereby making it abundantly clear religious bigotry is never a respecter of persons. Our paramount obligation is to de-

tect that theological subterfuge that flaunts itself as the divinely appointed guardian of every man's life and thought. A church may maintain emphatically it alone has the Truth, that all other churches are guilty of preaching heresy, but there is no provision in our pluralistic society for outlawing such an erroneous conception of religious authority. However, if that church attempts to compel conformity to its teachings or denies freedom of speech to other churches on the grounds it has a divine right so to do, then we must conclude there is not only something basically wrong with its doctrine but that its authorization spirit threatens to paralyze the free exercise of all democratic principles.

The real test of Christian doctrine is its agreement with the Word of God, the Bible. Protestants and Roman Catholics alike must "all be taught of God." The Creator must clothe the conscience of His creatures with the authority and power of His holy law just as He has infused their bodies with the breath of life. Hence the democratic liberty to worship God according to the dictates of our conscience rests upon the still more fundamental observation that the Creator has free access to every man's conscience independently of any vested authority, be it religious or political. We are to obey God rather than man.

Authoritarian pretensions of religious hierarchies are challenged by Christ's Mission as being contrary to clear Scriptural teaching. Through the medium of film communication, Christ's Mission sharply delineates many of the problems created by this doctrine of authoritarianism. Films are available at nominal rentals to church groups and others. For information write:

**CHRIST'S MISSION /** 369 Carpenter Avenue  
Sea Cliff, New York



## NCC BOARD DECRIES RIGHT-TO-WORK LAWS

Meeting in Detroit's Statler Hilton Hotel, December 2-3, the policy-making General Board of the National Council of Churches manifested all the self-consciousness of an auto executive caught driving last year's model. Public reaction to Cleveland Conference pronouncements on Red China appeared to have induced in some of the 250 board members a case of headline shock. The occasion: a pronouncement called "Ethical Issues in Industrial Relations of Concern to Christians" which opposed, among other things, right-to-work laws. In a board not noted for vigor of debate, and where committee reports nearly always enjoy smooth sailing, this was the one issue which produced lively exchanges. The pronouncement was adopted by a vote of 73 to 16, with 12 abstentions. But the minority was vocal.

Southern Presbyterian John V. Matthews, a lawyer, opposed such pronouncements in principle: "The most prevalent criticism we face is that the Church speaks mostly on all sorts of things on which it is not qualified to speak, while it remains silent on matters where it qualifies as an authority." Others opposed the pronouncement on grounds that it was divisive and that the NCC should speak only when it has a "Thus saith the Lord." The rejoinder: "Christ cleansed the temple" and thus attacked the "big business" of the day—religion.

Then the debate descended to arguments about the type of headlines this pronouncement would produce. Before grinning reporters, one board member suggested that a paragraph condemning "featherbedding" would be more apt to capture headlines than "right-to-work." In a singular display of public relations sensitivity, a reluctant officer of the General Public Interpretation Committee was called upon to gauge the "timeliness" of such a pronouncement. For him, propriety dictated a noncommittal stance, though he voiced respect for the pronouncement's framers and suggested the need of an appraisal of "the whole matter of pronouncements."

Several expressed "profound regret" for the impression that headlines had assumed priority over God's will. United Lutheran Dr. F. Eppling Reinartz reminded his fellows of the costliness of their right to speak: alienation and "good solid dollars." He estimated cost of their recent convictions at a possible \$100,000.

The 1960 budget of \$19,374,420 was down from 1959's \$21,565,450. Expressions of anxiety were met by assurances

that no reduction of program was involved, but rather the termination of certain work projects. Some were not satisfied. Dr. Glenn Moore pointed to potential curtailment of race relations work.

Despite fears that the NCC was rushing into an economic area "several hundred yards ahead of the angels," the board voted unanimously to offer the council's services to the two sides in the strikebound steel industry, "to be of any assistance within its power." A special committee is expected to prepare a report on the facts of the strike and ethical implications involved. "In view of the difficulty resulting from Cleveland," request was made for specific reference as to whom the report would represent.

The NCC has not yet taken a stand on the lively birth control issue, though a report is in the works. But Dr. R. Norris Wilson, executive director of Church World Service (a "central department" of NCC) stated to the press his opposition to President Eisenhower's declaration that our government should not provide birth control information to other nations. Church World Service maintains workers in overpopulated areas who give instruction in family limitation.

In a telegram of good wishes to President Eisenhower on the eve of his trip abroad, NCC President Edwin T. Dahlberg made a pertinent point: "We note that your visit to the Vatican is construed as a visit to the head of a church rather than the head of a state, and we trust that it will in no way be interpreted as promoting official United States diplomatic representation at the Vatican." He suggested the President also visit Eastern Orthodoxy's Ecumenical Patriarch.

Turning to problems of foreign missions, board members heard Dr. Virgil A. Sly tell them their denominations should yield more power to the International Missionary Council and World Council of Churches as well as to the NCC "to carry forward the mission of God." He noted that this decade has seen for the first time "boards not associated with the National Council" sending out more missionaries than those so related.

Methodist Dr. Eugene Smith had some healthy words of self-criticism for the ecumenical movement: "It isn't sufficiently ecumenical. The most rapidly growing churches are not members of our group. Historically, these groups exist because of our own theological and spiritual failures. The real problem is not their intransigence but our indifference." He indicated that conservatives were not

missed when absent from conferences and drew a picture of a "small group of professionals" figuring out plans in an office with the larger group "on the front slugging it out." To overtures from conservatives, "we've responded with massive immobility, being too busy with our own machinery." "We must have theological study with them." F.F.

## Widened Wedge

A large minority group, which split the Presbyterian Church in Korea by walking out of its general assembly in September, widened the wedge last month by holding its own assembly and rejecting a reconciliation proposal.

Elected moderator of the "National Association of Evangelicals" group (not affiliated with the American NAE) was the Rev. Yang Hwa Suk, a vice moderator before the split. The Rev. Mr. Yang thus becomes the dissident counterpart of the Rev. Chang Koo Yi, who was elected moderator of the so-called "Ecumenical" faction when it reconstituted the September assembly.

A peace plan laid before the "NAE" assembly provided for compromises on key issues which divide the two groups. It was rejected despite pleas from 12 missionaries who drafted it in behalf of the United Presbyterian Church, U. S. A., the Presbyterian Church, U.S., and the Presbyterian Church of Australia.

## Mediation Mission

Two missions executives of the Presbyterian Church in the U. S. flew to Korea this month for two weeks of meetings with dissident nationals.

Dr. L. Nelson Bell, Executive Editor of CHRISTIANITY TODAY, and Dr. S. Hugh Bradley made the trip at the urgent request of their church's Korean Mission. They sought to effect understanding and reconciliation between two major factions of the schism-riddled Presbyterian Church in Korea.

Bell and Bradley were officially dispatched on their mission of mediation by the Board of World Missions of the Presbyterian Church in the U. S. Bell is a member of the board and Bradley is its field secretary for the Far East.

## Student Stirring

A total of 2,208 baptisms were recorded during a Methodist evangelistic mission in Korean high schools and colleges last month. The two-week mission was conducted by Dr. Harry Denman, general secretary of the Methodist General Board of Evangelism, and five other Americans.

## Ike at the Vatican

President Eisenhower's call on Pope John XXIII caused embarrassment in Protestant circles in Italy and other countries, according to the Federal Council of Protestant Churches in Italy.

The council expressed concern that the visit might be interpreted as a personal act of homage to the pontiff as a religious leader and be exploited for "propaganda purposes" in some segments of Catholicism.

Eisenhower rose early on Sunday, December 6, to attend the 8 a.m. service at St. Paul's Episcopal Church in Rome conducted by the Rev. Gerardus Beekman. He left after Communion.

The President was received by the Pope on the threshold of his private library at 9:30 a.m. For their private conference, Eisenhower was ushered into the papal red damask-walled studio by Domenico Cardinal Tardini, Vatican Secretary of State. With John XXIII also were Archbishop Antonio Samore, secretary of the Sacred Congregation for Extraordinary Ecclesiastical Affairs, who acted as interpreter for him and Lt. Col. Vernon Walters, who was the President's interpreter.

The only report to be released on the nature of the topics discussed was a statement from the Vatican press office which said that "the President explained to the Pope the spiritual values on which he bases his action for peace—values that safeguard human dignity and liberty and therefore lead to peace."

Despite the significance of Eisenhower's Vatican visit (Woodrow Wilson's call on Benedict XV in 1919 was the only other time a U. S. president and a pope have met), only one reporter, a Roman Catholic, "covered" the story within the Vatican for all American news media. He was the "pool" man, Edward T. Folliard, correspondent for the *Washington Post and Times-Herald* and a contributor to the *Jesuits' America*. The other 83 members of the presidential press party were already on their way to Ankara, the President's next stop.

## Unity and Orthodoxy

A "Pan-Orthodox" meeting, the first since 1921, is scheduled for next July at a site along the Mediterranean Sea.

Participants will seek to draft a statement on Christian unity, according to Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America.

Besides bringing together many Eastern Orthodox bodies, Archbishop Iakovos

stated, the meeting is expected to attract representatives of Armenian, Jacobite, Coptic, Ethiopian and Old Catholic churches, including those in Red lands.

The unity statement, he said, will be sent to the World Council of Churches before it holds its next General Assembly and to the Vatican before the Ecumenical Council convenes.

"We are going to tell both we are ready and willing to participate in any universal attempt to restore church unity," he added. "I am convinced we can have union without doctrinal unity. There can be union based on cooperation in matters of moral order, however."

## Confessional Hope

Leaders from 10 world confessional bodies representing some 250 million Christians held a two-day meeting in Geneva last month. Speaking only for themselves, the leaders expressed joint hope that the coming Vatican-convened Ecumenical Council will "speak clearly on the question of religious liberty."

This is "highly important," said a statement prepared by the attendants, among whom was Dr. David J. du Plessis, past general secretary of the Pentecostal World Conference.

In addition to du Plessis, there were representatives of the Lutheran World Federation, the World Alliance of Reformed (Presbyterian) Churches, the World Methodist Council, the Church of England, the Baptist World Alliance, the International Congregational Council, the World Convention of Churches of Christ, the Friends World Committee for Consultation, and the Ecumenical Patriarchate of the Orthodox Church.

## Major Stories

Major story of the year, according to Associate Editor Albert P. Stauderman of *The Lutheran*, was Pope John XXIII, his call for an ecumenical council and the Roman church's wooing of Eastern Orthodoxy.

Other top stories on Stauderman's list include the tensions between church and state in East Europe, the issue of a Roman Catholic for president, court action on prayers and Bible reading in public schools, Sunday closing laws, growth in church membership, the rise of liturgical movements and religious reaction to Nikita Khrushchev's visit to the United States.

## Christmas Quotas

Government quotas provided for about 3,000 persons, mostly Christian Arabs, to cross armistice lines to the Old City of Jerusalem for Christmas Eve observances in Bethlehem this year. It was reported that about 10,000 had applied.

## Faith and Freedom

"There exists in Mexico absolute freedom of belief," President Adolfo Lopez Mateos declared this month. It was one of a few times a Mexican president has spoken publicly of religion since the stringent anti-clerical decrees imposed by Plutarco Elias Calles in 1927.

Mateos was reassuring a textile labor leader who claimed that his union was being discriminated against because of religious beliefs. Mexico is overwhelmingly Roman Catholic.

## Biblical Stamp

*Proclaim liberty throughout the land to all its inhabitants.*

The Liberty Bell, which bears the above inscription taken from Leviticus 25:10, will appear on a new 10-cent U. S. stamp for overseas air mail to Latin America. The stamp will go on sale June 10 in Miami.

## 'Mine Eyes Have Seen'

Dr. Daniel A. Poling tells in his newly-published autobiography how Sen. John F. Kennedy cancelled a scheduled appearance at an inter-faith meeting under pressure from the late Dennis Cardinal Dougherty. According to the *Christian Herald* editor's book, *Mine Eyes Have Seen*, the cancellation occurred in 1950 prior to a Philadelphia banquet marking the end of a financial drive for building the "Chapel of the Four Chaplains."

Told of the published account this month, Catholic Kennedy's initial reaction was a "no comment."

## Accreditation Intact

The American Association of Theological Schools' Commission on Accrediting voted this month to continue accreditation of Southern Baptist Theological Seminary, whose academic standing was threatened following dismissal of 13 professors. A special AATS committee which visited the seminary this fall reported that "adequate steps" had been taken by the seminary to repair "damage" caused by the dismissals. The school had rescinded the dismissals and asked resignations instead.



# Books in Review

## BAPTISTS IN THE WILDERNESS

*Authority and Power in the Free Church Tradition*, by Paul M. Harrison (Princeton University Press, 1959, 248 pp., \$5), is reviewed by Carl F. H. Henry, Editor of *CHRISTIANITY TODAY* and one-time Professor of Systematic Theology at Northern Baptist Theological Seminary.

This is a bold, provocative book. If it does not explode with atomic fury among Baptists—especially in the American Baptist Convention—we may assume that Baptists no longer cherish their denominational distinctives.

The author's analysis of Convention power blocs yields must reading for every Baptist minister and lay leader, and for every Baptist seminarian. This book (fruit of a doctoral study at Yale) ought to be discussed at congregational meetings, urged on delegates to Baptist assemblies, and evaluated openly on the convention floor. For Baptists must now either reaffirm and reapply their historic distinctives, or they may lose their identity as Baptists.

Dr. Harrison demonstrates that denominational patterns and power structures in principle compromise the classic Baptist emphasis on the "autonomy of the local church" and in practice repudiate it. His documentation will grieve many hopeful Baptists, even if it does not totally surprise them. Baptist leaders maintain the semblance of democratic polity (p. 192), he contends, but "the original function of the Convention—to serve the churches and help them achieve their common goals—has been drastically altered. The preservation of the organization and program has now become an ultimate purpose of the denomination" (p. 206).

This predicament faces Baptists with two options: 1. A recovery of Baptist distinctives (which apparently disinterests Dr. Harrison); or, 2. gradual loss of the Baptist image through (a) continued indifference to existing power blocs, or (b) revision of Baptist polity along new (pro-ecumenical?) lines.

Historically, Baptists championed the individual's competence to discern the mind of Christ in the community of worship, and the local congregation's freedom to govern its affairs apart from direction by church councils or associations. Delegates now influence Convention affairs only indirectly and the churches are no longer "the ultimate

power" in the Convention (p. 15). Not only have denominational agencies today reduced the significance of the local churches, but leaders have acquired informal (unofficial and nonlegal) power—"considerably more power than was necessary for the performance of their tasks." Only one in three or four delegates now attends annual conventions. Once less than 500 delegates approved a \$7 million budget. "In many important respects the American Baptist Convention is a bureaucratic-organization" (p. xi).

When the Convention was formed in 1907, Baptists insisted that it must gain no authority to direct church affairs, and that its officers and professional executives possess no ecclesiastical authority. Not the executives but boards of managers were to shape missionary policy; not intermediaries but delegates from local churches were to instruct missionary agencies; neither Convention nor local associations were to promulgate legislation binding upon churches. The American Baptist Convention still declares verbally "the independence of the local church and . . . the purely advisory nature of all denominational organizations."

The original Convention function has "subtly changed" (p. 15). The Convention has no formalized authority but now has great power and influence, and has become the actual locus of authority. Professional executives exercise a pragmatic rather than rational-legal authority. They broadly interpret formalized authority and exercise power not expressly extended by official organizational by-laws (pp. 81 f.). The General Secretary of the Convention (whose office could still be eradicated in the event of a bid for more power, p. 131) has had representation on 27 boards and agencies. In half a century the executives have gained a power which, though admittedly not derived from either biblical precepts or historic Baptist principles, is prized rather than feared both by Convention leaders and many pastors. "Convention officials gained greater power over the activities

of the churches than has ever been recognized as legitimate" by Baptist apologists. They pressure for conformity (pp. 69 f.) and control deviants (p. 71) by economic sanctions and propaganda (p. 72), or by persuasive personal power (p. 74).

Dr. Harrison includes an empirical analysis of executive influence. Chapter Five shows how their power exceeds formal limited authority. The executives are "an informally organized Baptist elite, a group of leaders whose authority has never been fully legitimated" (pp. 86 f.). While officially confined to policy implementation, executive secretaries and their staffs are now also policy originating (pp. 91 f.). Although an informed constituency is a prerequisite of democratic order, there is no way for an uninformed constituency "to know who has the power" (p. 92). Chapter Six details their tremendous executive control over denominational and local church activity. Chapter Seven examines disposition of leaders to expand agencies beyond goals for which they were created. This organizational pattern is now so strong that even the few fundamentalists attaining executive rank conform to it (p. 143).

In Dr. Harrison's view, and that of most Baptist executives he depicts, fundamentalists are almost always a nasty breed of cats (cf. pp. 74 f., 84, 145 ff.), interested in power more than doctrine (p. 148); disruptively vocal (p. 152); "packing" annual meetings (pp. 154, 161); even cooperating for the sake of retirement benefits (p. 203). The Convention majority is represented (by implication, at least) as antifundamentalist if not actually liberal (pp. 150 f., 154). Despite the fact that Baptist theory pledged fundamentalists full rights, they sometimes were controlled by counter-charismatic personalities using oblique propaganda approaches (p. 75), enthralling conservative one day and liberals the next (p. 94). Fundamentalists were denied even a minority share of national executive positions, and inclusivist leaders dealt insincerely with them (pp. 84, 86), restraining them by political machination (p. 153) and unjust economic controls (p. 154).

Despite his caricature of fundamentalists, Harrison rightly deplores the Baptist failure to find a means "to permit their own minorities to gain a voice in the Convention" (p. 223). But he fails to correlate this injustice with another, control of a "democratic" Convention by a mere 300 persons, and his admission of the "substantial truth" of the late W. B. Riley's protest that these are mostly



"salaried servants, many of them cogs in the machine" (p. 191).

Dr. Harrison holds that minimizing the power and authority of denominational leaders would threaten the achievement of common Baptist goals (p. x). Some Baptists are urging "recognition and acceptance" of the power of denominational leaders. "The Baptists have not succeeded in their program to check authority or to balance power. . . . It is a contradiction to give the executive official responsibility but no official authority" (p. 78). "But it is extremely difficult to make a formal change in the polity system without altering the doctrine of the church." Therefore, a significant change legitimating present patterns of authority is unlikely "unless . . . preceded by a reinterpretation of doctrinal formulas" (p. 7).

Harrison is interested in revising rather than in preserving Baptist ecclesiology. He seemingly details ABC practical compromises in behalf of supra-Baptist views of the Church. "Already many Baptist leaders are asking critical questions about the Baptist theology of the church" (p. 6). Denominational leaders in general admit that "the local church has lost much of its cherished autonomy, and . . . significant power as the initiator of policy" (p. 100). For Baptists now "insist upon allegiance to a doctrine of the church which they do not follow in their actual polity" (p. 9). "Ideas about the nature of the church" are undergoing change "as a result of adjustment to new situations" (p. 14; cf. p. 63). In 1954, an American Baptist Theological Conference Committee [did the executives select the participants?] "observed that authority extends beyond the limits of congregational membership" (pp. 57 f.).

"Although the officials of the Convention theoretically possess no ecclesiastical authority, their actual power is great enough to exert tremendous pressure upon the traditional beliefs of the Baptists" (p. 13). There are signs, in fact, that the informal power of the executives is gradually becoming formally legitimated. Mimeographed semi-official literature, emerging from theological and organizational conferences, contains "realistic appraisals of the situation of the local church, that is, dependent upon the Convention for its meaningful existence" (p. 100).

The inherited Baptist view of local church autonomy, Harrison thinks, is indebted to the seventeenth century cultural milieu (p. 11). The basic Free Church tenets were shared by early Pres-

byterianism, we are told (p. 21), whereas American Baptists have "absolutized" local autonomy (p. 26). The reader will note that the Baptist view of autonomy is overdrawn by Harrison's implication that it necessarily obscures the unity of the body of Christ (pp. 219, 222).

It is not surprising that, with an eye on ecumenical patterns, Dr. Harrison then dissolves Baptist distinctives and bridges to Presbyterianism (pp. 218 f.). We are told that historic Baptist "democratic polity" expects more from regenerate believers than traditional Christian doctrine supports (p. 60). "Baptists have been seeking in vain for a valid and rational locus of ecclesiastical authority under God" (p. 217). Some younger men in the denomination look hopefully toward a representational (Presbyterian) polity, and "most Baptists seem in agreement that this method is 'second best'" (p. 99). The veiled power of denominational leaders is often already "considerably greater than the official ecclesiastical authority of the Episcopalian or Methodist bishop, or the Presbyterian moderator" (p. 92). The "autonomy" of the various denominational societies is already "more fictional than real" (p. 123). Many leaders think "the general council must assume a more significant role" (p. 121), that of coordinating head, although the Council on Missionary Cooperation also holds much power (p. 128). Reorganization toward greater central authority has been discussed along several lines by the denominational publication *Crusader* (p. 122).

Professor Harrison grants to separatists that "organized Christianity" represents a "compromise of the Gospel" (p. 204). But anybody can invoke the Bible to bulwark his own prejudices, he says, and "inroads into the authority of the Bible" by biblical criticism demand "a more sophisticated understanding of biblical authority" (p. 217). It is not apparent what comfort these assumptions should afford Dr. Harrison in projecting an alternative polity.

His own proposal is: "If local churches are to be free from domination by a secular power or from the authority of an ecclesiastical oligarchy, they must associate with one another, each recognizing the authority of the other, none claiming absolute autonomy or authority, and all recognizing the temporal but pre-eminent authority of the association of churches so long as they wish to derive the advantages of associational membership" (p. 220). But his argument for associational polity is not merely pragmatic. Baptists of the past would find

headline news (probably carrying an Amsterdam or Evanston dateline rather than a New Testament text) in word that: "From the doctrine of the priesthood of all believers and the doctrine of original sin it follows that no single unit of the church can discern the mind of Christ in its fullness if separated from all other local units as well as from the associations and from the American Baptist Convention" (p. 224). Is not the next stop on this ecclesiastical expressway, we may ask, the National Council of Churches, and then the World Council? And perhaps Rome? (When the Convention was first projected, many Baptists feared a "first step on the road to Rome." A professor at Newton, J. B. Thomas, even thought it necessary to emphasize that Baptists alone had resisted the Presbyterian tendency to "take the authority from the mass of the people and give it to an official body.")

The "containment" of professional executives along lines suggested by Dr. Harrison seems actually to involve the substitution of one non-Baptist polity for another, and to be dictated by an eye on ecumenical trends rather than on Baptist distinctives. Dr. Harrison looks expectantly in the direction of "new apprehensions of the faith" and "new and more adequate social forms" (p. 224). "Until these are developed it appears that the Baptists must return to some kind of associational discipline. If the congregations were united in associations . . . the association would legitimately proclaim the Word as discerned by the united churches" (p. 224, ital. sup.). This may offer some dispersal of ecclesiastical power (while assimilating Baptists to Presbyterians). But does it not also dissolve the Baptist distinctives of soul competence and local church autonomy? Dr. Harrison nowhere proposes tenure for professional executives (now often positioned to assure their own permanence by determining the personnel of the very boards who nominate and elect them), nor a curtailment of powers to legal limits. He simply tells us that ecclesiastical policy formulation on traditional Baptist premises is impossible (p. 94). He proposes to narrow the gap between authority and power, not by minimizing the power of leaders, but by widening official authority (p. 177).

The survey discloses a distressing evasion of theological issues by Convention leaders (pp. 145 ff.). "Theology became . . . a symbol of denominational conflict" (p. 148); as a result, many executives are theologically indifferent, and interested primarily in Convention

support (p. 149). Whatever hinders the promotional program is viewed as divisive (p. 179). Yet for six years, after 1950, the American Baptist Convention lost a member an hour, more than 10,000 members a year.

Dr. Harrison does not detail the long-standing tensions between the executives (promoting centralization of power) and the denominational seminaries (promotive of decentralization, at least in evangelical schools, by emphasis on classic distinctives and the illegitimacy of liberalism as an authentic expression of Christianity). In the past decade, however, conservative seminaries have yielded more and more ground, if not through neo-orthodox theological concessions, then through appeasement of Convention pressures for the production of "wholly loyal" alumni, and through direct financial dependence upon the Convention.

What Baptists most need, to justify their survival, is a theological and evangelistic awakening. Too long have they served the wrong kind of "power from above." Whether they can recover from this idolatry, or whether they will lose identity as Baptists, may be decided more quickly than most Baptists dream. If denominational leaders respect free and mutual criticism as a basic element of Baptist polity, they have boundless potential for it in this exposition of discrepancy "between the Baptist doctrine of the church and the polity of the American Baptist denomination." Dr. Harrison's study could supply incentives for earnest probing of Baptist doctrine and practice. If Baptists shun this duty, or timidly repress their convictions, the death rattle of a great denomination may sound in the silences.

CARL F. H. HENRY

### THE PEOPLE'S ARCHBISHOP

William Thomson, Archbishop of York, by H. Kirk Smith (S.P.C.K., London, 190 pp., 35s.), is reviewed by T. G. Mohan, Secretary, Church Pastoral Aid Society, London.

This well-written biography, which holds one's attention from beginning to end, is of special interest and importance because it provides a measure by which we can assess the drift of the Church of England during the last 100 years backwards to the pre-Reformation pattern.

The churchmanship and spiritual outlook of Archbishop Thomson appears to be much like that of a "Conservative Evangelical" today, in fact like that of the Book of Common Prayer and the Thirty Nine Articles which are still the

official formularies of the Church of England. Had he been Archbishop of York at the present time he would no doubt have been called a "fundamentalist"; indeed we are told that "Thomson's attitude to biblical study was fundamentalist" (p. 35). We are left in no doubt about his greatness—his commanding appearance, his powerful voice, his administrative ability, his gifts as a preacher, his tireless energy, and his faithfulness as a pastor. But all this seems to the author to be overshadowed by Thomson's evangelical bent of mind which was "man-centered rather than God-centered. He believed that the primary function of the Church was not to worship her Creator through Jesus Christ in the power of the Holy Spirit, but rather to gather in the harvest of lost souls" (p. 31). Or again: "It was what Christ had done for him, was doing for him, and would do for him, rather than the all-consuming desire to offer worship and adoration to the Sovereign Lord of all creation, which formed the basis of his religion. It was, in a sense, self-centered rather than God-centered" (p. 168).

His attitude to the Bible is defective we are told, because he accepts its sole authority; his doctrine of the church is defective because he does not consider its primary purpose as worship (i. e. acts of worship in church); his doctrine of the sacraments is defective because they are not, for him, central in the scheme of man's redemption; his doctrine of the ministry is defective because he does not believe in apostolic succession, consequently the sacrament of penance is distasteful to him. A striking illustration of his defective churchmanship is his permission given to 400 Salvationists to receive Holy Communion in St. Paul's, York—described by the *Church Times* as "one of the saddest spectacles seen in the Church of England for a long time" (p. 32).

The author seems to accept the modern view that a trend which persists until it becomes popular must therefore be accepted as progress. Refusal to accept is a failure to move with the times. "It was Thomson's tragedy," he says, "... that his theology did not develop with his experience" (p. 30). Though it is admitted that his attitude to the Oxford Movement "was in line with the general Anglican position in the middle of the nineteenth century," yet he "fell behind the best spirit of the age," he was "unable to keep abreast of the times." (This was no doubt the complaint made of Athanasius by his contemporaries!) Of his attitude to another danger—the

## THE SCOTT MISSION SYMBOL OF GOODNESS

The Scott Mission is known as "The Miracle on Spadina Avenue"—Spadina Avenue being the downtown street on which the Scott Mission is located in the centre of Toronto, Canada. The miraculous fact about it is the enormous ministry performed by this Christian Evangelical Institution—all on faith, trusting and depending on the goodness and faithfulness of God our Provider. Scores of letters come to us from Jews and Christians in Europe and Israel asking for help, knowing that only Christian charity will aid them in time of need and distress. The day this ad was composed a letter reached us from a lady in Poland who has been helped by the Scott Mission. She is overwhelmed by the amount of help this Mission distributes in Poland. She writes: "The Scott Mission is The Symbol of Goodness to us. Your name is known in the whole of our country. Surely God has written your name in the Book of Life."

Christmas is the Christian Feast of Love

..... for God So Loved (the world).

Christmas is the Christian Feast of Giving

..... for God Gave (His only begotten Son).

We wish you all a Joyous Advent Season and a Most Blessed Year.

Should you desire to share in this Christ-like ministry, please make your cheque payable to "The Scott Mission, Inc." Cash contributions should be sent by registered mail. Thank you and God bless you.

### THE SCOTT MISSION, INC.

Rev. M. Zeidman, Executive Director  
Rev. A. Zeidman, Managing Director  
502 Spadina Avenue  
Toronto 4, Ontario, Canada

## BIBLE TRUTH DEPOT

Fifty Years in Better Christian Books  
(catalog on request)

SWENDEL

PENNSYLVANIA



## ACCORDIONS 1/2 OFF

### FIVE DAY FREE TRIAL Try Before You Buy

Buy direct from world's largest exclusive accordion dealer. Save 50% off mfr's list price. Finest imported Italian makes; over 80 models. 5-Day Free Trial. Double guarantee. Trade-ins accepted. Bonus gifts. Easy terms, low as \$10.00 monthly. FREE CATALOG—rush coupon.

FREE  
Color  
Catalog  
Rush  
Coupon

ACCORDION MANUFACTURERS & WHOLESALE OUTLET, Dept. CT-129  
2003 W. Chicago Ave., Chicago 22, Ill.  
Please rush color catalog and special discount prices.  
Name.....  
Address.....  
City..... State.....



## Studies in Comparative Religion



### MAJOR RELIGIONS OF THE WORLD

By MARCUS BACH. A compact survey of the founders, the holy writing, the worship, and the basic beliefs of the major religions of the world as they compare with Christianity. \$1

### THE WORLD'S RELIGIONS (Revised)

By CHARLES S. BRADEN. This study presents the origin, development, and sacred literature of each of the world's great religious bodies. Cloth binding, \$3; paper binding, Apex, \$1.25

### THE CHURCH FACES THE ISMS

EDITED BY ARNOLD B. RHODES. This is a comprehensive, compact survey of movements and sects challenging main-line Protestantism as it exists today. Suitable for ministers and lay leaders. \$4.50

### THE SMALL SECTS IN AMERICA

(Revised and Enlarged)

By ELMER T. CLARK. A fascinating study of the historical, theological and psychological background of almost three hundred small religious bodies in the United States. \$3

### THE INEVITABLE CHOICE (Third Edition, Revised)

By EDMUND DAVISON SOPER. The author discusses at great length the major differences existing between Christianity and Vedanta, the Hindu philosophy beginning with Brahman. \$2.50

**Abingdon Press**

Order from your bookstore

spread of radicalism and materialism—it is said that his “penetratingly shrewd and essentially practical outlook enabled him to grasp the true significance, and trend, of events” (p. 65).

Perhaps he was equally farsighted in being able to see where the trend of ritualism would lead the church, and the danger of drifting with the tide under the guise of moving with the times. In one respect, at least, he was proved correct, namely in his belief that “ritualism was unacceptable to the broad mass of the laity, and to the common sense of the nation” (p. 40). It is a fact that the period during which ritualism and its teaching have spread their influence in the church has also been the period during which the nation, which could be described as one of the most religious the world has ever seen, has ceased to be a worshiping people. It is also perhaps significant that “Thomson's greatest triumph was the way in which he changed the attitude of the working classes in the large towns of his diocese towards the office he held, and so to the church” (p. 152). The working men of Sheffield took him to their hearts. He is described on a memorial in the Cathedral as “The People's Archbishop.” It is also perhaps worth mentioning that, like the great evangelical whom our author calls “the bigoted Shaftesbury,” his death was mourned by the common people. “Sixteen Sheffield working men carried his (Thomson's) body to its resting place.”

One final comment may be made on the significance of the times in which we live. It is that this book is written by one who himself has been identified with the evangelical school of thought.

T. G. MOHAN

### PREACHING CHRIST

*Ruth*, by Charles E. Fuller (Revell, 1959, 123 pp., \$2), is reviewed by the Reverend Frank A. Lawrence, Minister of Graystone United Presbyterian Church, Indiana, Pa.

The founder of the “Old-Fashioned Revival Hour” has collected 10 of his sermons on the book of Ruth which he has given to his world-wide radio audience. Dr. Fuller subtitles his book, “A Life of Love and Loyalty,” but it would be more accurate to call it, “How to Preach Christ from the Book of Ruth.” Here is a good example of the type of preaching suggested by the honored axiom, “Wherever I land in the Scripture I strike cross-country for the Cross.” That is what Dr. Fuller has done.

He will be open to the charge of alle-

gorizing. Certainly weak points consist in his omission of the historical aim of the book (tracing the ancestry of David), and his failure to show that from the beginning God was supranational. But it is a rich volume of meditations on Christ by type in Ruth, and could be an ideal invitation to the lost. It is compact, attractive, easy to read, and on target.

FRANK A. LAWRENCE

### SUBJECTIVE HERMENEUTICS

*Interpreting the Bible*, by J. C. K. von Hofmann, translated by Christian Preus, (Augsburg, 1959, 236 pp., \$4.50), is reviewed by F. R. Webber, of Mount Vernon, N. Y.

The man who teaches dogmatics in a great university commands respect. If he has a heavy, guttural accent he is, like Caesar's wife, beyond reproach. Thus say many people. Perhaps this is why we have had a rash of books by and about theologians of the German-Swiss way of thinking. Were these the writings of the great dogmaticians of the Age of Orthodoxy (1517-1713), all might be well. That period produced such great names as Luther, Chemnitz, Hunnius, Hutter, Gerhard, Koenig, Calovius, Quenstedt, Baier, and Hollaz among the Lutherans, and Zwingli, Calvin, Bullinger, Keckermann, Wolleb, Alsted, Alting, Maccovius, Maresius, Voetius, Heidegger, and Leydecker among the Reformed. When David Hollaz died in 1713, orthodox Lutheranism died. When Melchior Leydecker died eight years later Reformed orthodoxy came to an end. After an interval of pietism, theology lapsed into doctrinal indifference, then into the age of rationalism, although by the grace of God, bright theological lights appeared from time to time and proclaimed evangelical truth in the theological twilight.

It was the age of rationalism that laid out the red carpet for Schleiermacher, Hofmann, Frank, and the Erlangen *Ich-theologie* school. What is *Ich-theologie*? Other names for it are the Ego-theology, subjective theology, and “pious self-consciousness.” There are four attitudes toward the source of Christian doctrine. Theologians of the pre-Reformation period found the fountain head of all Christian doctrine in the Church and its popes and councils. The rationalists looked for it in man's reason. Schleiermacher, Hofmann, and Frank declared it to be in the *Ich-theologie* of the theologian. The true theologian finds it solely in the Scriptures.

Johann C. K. von Hofmann (1810-



1877) was professor at Rostock and Erlangen. He is often called the father of the Erlangen school and founder of modern subjective religious thinking. This is not correct. F. D. E. Schleiermacher (1768-1834) was proclaiming that Christian doctrine is drawn from man's inner consciousness, and not from the Scriptures, while Hofmann was yet a schoolboy. Where the theologians of the Age of Orthodoxy searched the Scriptures for Christian truth, the Ego-theologians searched their own hearts. They scoffed at those who made an idol of an infallible Book, and then they straightaway made an idol of fallible man.

While Hofmann's *Biblische Hermeneutik*, of which *Interpreting the Bible* is a translation, is concerned with the principles that govern the understanding of the Scriptures, Hofmann's thinking is colored by his previous writings like *Der Schriftbeweis* (1852-56) and his works on prophecy. In these books he betrays the fact that he is neither a gnesio-theologian nor was he conservative. He denies verbal inspiration, original sin, the vicarious atonement, justification by grace through faith, *sola Scriptura* and the pre-incarnation existence of the Lord Jesus.

Hofmann's book contains the same ambivalence that one finds in De Wette and Ritschl who were skilled in expressing their new teachings in the old language of orthodoxy. Hofmann cites many portions of Scripture whose integrity he frankly questions, and at the same time he professes to believe that the Bible is God's Word, miraculous in origin and content, and a witness to the saving truth. His hermeneutical method is based upon the theory that one must not begin with Scripture passages that pertain to *sedes doctrinae*, or individual doctrines. Rather he must begin with the Scriptures as a whole. This is a familiar device of those who would leave room for human rationalizing. It recalls Schleiermacher who said, "Quoting individual Scripture passages in dogmatics is dangerous, yea, in and by itself unsatisfactory" (*Glaubenslehre* I:30). Frank and Ihmels were others who favored Hofmann's procedure.

Dr. George Stoeckhardt calls this method "nothing but a new style of rationalism, rationalism in a churchly dress . . . which by its own authority passes judgment in matters of faith and truth, which fabricates and sets up doctrines, which from within constructs God, heaven, earth, and everything in an arbitrary manner, and is at bottom the 'the spirit,' the 'inner light' of the

enthusiasts" (*Lehre und Wehre*, 42:74).

Dr. Christian Preus, translator of the Hofmann book, is one of a far-flung relationship of Norwegian ancestry. They have produced a number of theologians, professors, and parish clergymen. He has succeeded well in translating Hofmann's crabbed, ponderous sentences into pleasing English.

F. R. WEBBER

## RELIGIOUS BRAIN-WASHING?

*Conversions, Psychological and Spiritual*, by D. Martyn Lloyd-Jones (London: The Inter-Varsity Fellowship, 40 pp., 2s.), is reviewed by Owen Brandon of The London College of Divinity.

There is no doubt that the publication of Dr. William Sargant's book, *Battle for the Mind*, in 1957, caused a stir in informed circles. Dr. Sargant described his work as "a physiology of conversion and brain-washing," and in it he showed the similarities, from the purely human point of view, of the mental processes involved in political brain-washing, in psychoanalysis, and in religious conversion.

The little book now under review is written as a critique of *Battle for the Mind*. It is the substance of an address to Christian ministers given under the auspices of the Evangelical Alliance at High Leigh, Hoddesdon, Herts. Dr. Martyn Lloyd-Jones felt impelled to write this critique because of Christian men and women, some of them undergraduates, who had been "profoundly disturbed" by Dr. William Sargant's book, and who were beginning to wonder whether, after all, their own conversion could have been but the result of the religious use of psychological techniques.

Dr. Lloyd-Jones' critique is in three parts. First, he outlines Dr. Sargant's main thesis, which he (Dr. Sargant) had built up on a study of religious conversion against the background of his own knowledge and experience as a practicing psychiatrist. His thesis is that conversion follows the general pattern of conditioning, anxiety, collapse and reorientation. These are the processes common also in political brain-washing and much psychological treatment. In the second part of the work, Dr. Lloyd-Jones examines Dr. Sargant's thesis. In this he attacks Dr. Sargant at the weakest points of his book, namely, in his exposition of biblical passages; and he also challenges Dr. Sargant's expositions of the conversion experience of John Wesley. In the last part of his critique, Dr. Lloyd-Jones turns to the positive value of Dr. Sargant's study. Here our author has

## To proclaim the greatness of our Christian Heritage...

### Fuller Seminary Students come...

"from Pakistan . . . where I saw the missionary zeal of a Fuller graduate."  
— Kundan L. Massy

"from Los Angeles . . . for education where the Bible is honored as the inspired word of God."  
— Tom Erickson

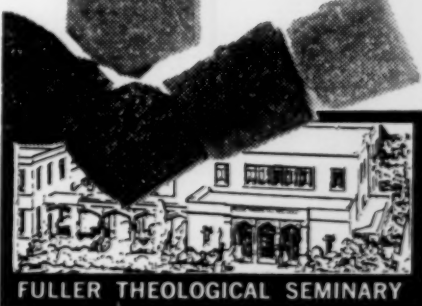
"from Princeton Univ. . . called to serve Christ while completing requirements for Master's degree in electrical engineering."  
— Chris Smith

"from Univ. of Calif. . . to obtain the finest training in historical Christianity, coupled with compassionate evangelism."  
— Harry Kawahara

"from Hong Kong . . . because I was convinced Fuller faculty was second to none in academic preparation, scholastic production, personal devotion to Jesus Christ."  
— Jaymes Morgan

Fuller students come from all major denominations, assured that they will learn the cardinal doctrines of historic orthodoxy . . . finding their own denominations presented in a scholarly light . . . at a seminary that combines great learning with great love.

Fuller Theological Seminary is fully accredited by the American Association of Theological Schools.



FULLER THEOLOGICAL SEMINARY

135 N. Oakland Ave., Pasadena, Calif.

- ☐ I am a college student, and would like your booklet, "How to Select a Theological Seminary."  
☐ I am interested in helping strengthen the Christian ministry, would like more information about the aims and activities of Fuller Seminary."

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

ZONE STATE \_\_\_\_\_

CT-212



### BASIC OBJECTIVES OF WORLD VISION

World Vision is dedicated, under the leading of the Holy Spirit, to assisting the Church worldwide by marshaling all available resources to meet highest priority needs and opportunities. This is to be accomplished by stimulating the Body of Christ in:

- **MISSIONARY CHALLENGE**, to alert the people of Christ
- **EVANGELISTIC OUTREACH**, to reach the lost for Christ
- **CHRISTIAN LEADERSHIP DEVELOPMENT**, to help the servants of Christ
- **SOCIAL WELFARE SERVICES**, in the name of Christ
- **EMERGENCY AID**, for the Church of Christ

For information regarding this ministry, or a free subscription to the new monthly "World Vision Magazine," write to

**WORLD VISION, Box O, Pasadena, California**

### HELP US RUSH THE GOSPEL TO RUSSIANS AND OTHERS



Peter Deyneka

We are sending Bibles, New Testaments, hymnbooks and other Gospel literature in Russian, Ukrainian, Polish and other Slavic languages free to Russia, Poland, Yugoslavia and many other countries where there are Slavic-speaking people, as the Lord provides our financial need. Slavic people are pleading with us for spiritual food. Can we close our hearts to their cries? We would also like to send material help for Christmas, to sick, needy Christians in Europe, who are unable to work. The days are evil, we must redeem the time. Send your gift to the Slavic Gospel Association, Dept. CT, 2434 N. Kedzie Blvd., Chicago 47, Ill. In Canada, 14 Park Road, Toronto 5, Ontario.

(Free copy of illustrated **SLAVIC GOSPEL NEWS** will be sent on request.)  
Order new book now, **MUCH PRAYER, MUCH POWER** by Peter Deyneka, \$1.50.

### ATTENTION, ALL YOUTH MINISTERS . . .

The Fifth Annual Mount Hermon Christian Youth Leaders' Conference, February 22 to 25, 1960 unsurpassed sharing, fellowship, evaluation with others vocationally in youth work on the local church level.

Dean: **REV. WILLIAM TATUM**, Minister to Youth, First Presbyterian Church, Colorado Springs.  
Resource Leader: **DR. WILLIAM F. ALBRIGHT**, **DR. PAUL MORENTZ**, **DR. ROBERT B. MUNGER**.

Write for further information: **William D. Gwinn**, Conference Director, Mount Hermon, California.

**PATRONIZE CHRISTIANITY TODAY ADVERTISERS**  
When writing advertisers, please mention **CHRISTIANITY TODAY**

### WHERE MEN ARE CONFRONTED WITH TRUTH . . .



*What Does The Bible Say?*

**DR. DONALD W. BURDICK**  
Professor of New Testament

**CONSERVATIVE BAPTIST THEOLOGICAL SEMINARY**

1500 East 10th Ave. • Denver 18, Colo. • Dr. Vernon C. Grounds, Pres.

some strong and positive words to say about some contemporary methods of evangelism. Dr. Lloyd-Jones agrees with Dr. Sargant that it is possible, by various means and methods and mechanisms, to influence the human mind, even in the religious sphere; and he raises the question: Is it not the case that some of our methods and approach to evangelism arouse suspicion? There are dangers, he says, in too great an eloquence, or too strong an appeal in evangelism. He deprecates a direct appeal either to the emotions or to the will. The appeal must be to the *mind*. "The normal course is for the emotions and the will to be affected by the truth after it has first entered and gripped the mind." Thus, Dr. Lloyd-Jones uses the validity of much of Dr. Sargant's argument to call for a serious reconsideration on the part of evangelicals in regard to their motives and their methods of evangelism.

This is an interesting *critique* of the thesis of one Doctor of Medicine by another Doctor of Medicine who is also a Christian minister. But I think that its significance can be appreciated only by those who have read the bigger work by Dr. Sargant. Elsewhere I have maintained that Dr. Sargant's *Battle for the Mind* should be read by all ministers and evangelists. Dr. Lloyd-Jones' little book may well be read alongside it, but the reading of the *critique* is no substitute (for the serious student) for the reading of the larger work.

OWEN BRANDON

### THE PARACLETE

*Emblems of the Holy Spirit*, by F. E. Marsh (Kregel, 257 pp., \$2.95), is reviewed by Eric Edwin Paulson, Minister of the Lutheran Free Church.

Although millions of Christians confess every Lord's Day their belief in the Holy Spirit, only a scant fraction possess adequate knowledge of the divine Executive of the Church. This volume furnishes a detailed explanation of the symbols of the Holy Spirit found in the Scriptures. This is done with a freshness and originality seldom excelled, plus sound exegesis.

It is plain that the author's knowledge has been gained through daily living and serving in the power of the Holy Spirit, as well as through painstaking scholarship. The book is attractively illustrated and should prove to be useful to every young preacher and student of the Word of God.

ERIC EDWIN PAULSON



## SUNDAY SCHOOL LESSON HELPS

*Standard Lesson Commentary 1960 International Sunday School Lessons*, edited by John M. Carter (Standard Publishing Company, 1959, 448 pp., \$2.95); *The Douglass Sunday School Lessons for 1960*, by Earl L. Douglass (Macmillan, 1959, 475 pp., \$3.25); *Broadman Comments 1960*, by H. I. Hester and J. Winston Pearce (Broadman Press, 1959, 433 pp., \$2.95); *The International Lesson Annual 1960*, by Charles M. Laymon and Roy L. Smith (Abingdon, 1959, 448 pp., \$2.95); *Tarbell's Teachers' Guide—1960*, by Frank S. Mead (Revell, 1959, 384 pp., \$2.95); and *Peloubet's Select Notes for 1960*, by Wilbur M. Smith (W. A. Wilde Co., 1959, 423 pp., \$2.95), are reviewed by Milford Sholund, Director of Biblical and Educational Research, Gospel Light Publications, Glendale, California.

Millions of Christians continue to use the *International Sunday School Lessons* and the *International Bible Lessons for Christian Teaching*. Comments on the *Outlines of the International Bible Lessons for Christian Teaching and the Uniform Series* are cherished by Bible students in Sunday schools, homes, hospitals, prisons, schools, and pastors' studies everywhere. Since 1872, when the uniform lessons were first devised as a practical way of teaching Sunday School, billions of words have been written and printed for teachers of pupils of all ages.

Sunday School teachers in 1960 will find plenty of material to consider for their classes in the six volumes reviewed.

There are four sections of 13 weeks with the following topics: First quarter: *The Acts of the Apostles*; second quarter: *Sermon on the Mount and Parables*; third quarter: *Century of Great Prophets*; fourth quarter: *Passages of Spiritual Power*.

If you buy all six volumes, you will invest \$18. Each volume is \$2.95 with the exception of Douglass which is \$3.25.

With these six volumes lying open before you, what do you expect to find? First of all, these are substantial books in size. Only one has less than 400 pages (Mead, 384 pp.). Second, you will be impressed with the format or the layout of the printed page. There is a uniformity about the massive amount of printing on each page. Carter comes closer to giving variety by including pictures, boxes with outlines, charts, sketches, and a three-column page. It is easier to read a shorter line.

Four authors use the King James version as the printed text, while two authors, Mead and Laymon, use both the King James and the Revised Standard versions in parallel columns. It is interesting to note that the King James version continues to be a favorite among users of the comments on the *International Uniform Lessons*.

There is an interesting mixture of the old and new in these six commentaries.

Smith draws heavily on ideas of expositors of the nineteenth and early twentieth centuries. There are quotations from Spurgeon, Hengstenberg, Morgan, Delitzsch, and others. Mead tends to quote from contemporary sources including Robert McCracken, *Reader's Digest*, J. R. Sizoo, and James C. Worthy, vice-president, Sears Roebuck Company. The reader can find pretty much what he likes in the six volumes.

All of the comments are limited to a given biblical text for a particular lesson. There is a wide divergence, however, in the way this text is explained, developed, and related to life today. Laymon, Mead, and Smith have more direct development of the text. Douglass, Carter, and Hester

seem to be more aware of the need for getting the teacher and student involved in the significance of the biblical truth for today.

Audio-visual materials to be used with the development of the lessons are featured by Douglass, Mead, and Smith. These materials include films, filmstrips, flat pictures, and supplementary materials. There are some excellent lists of films and filmstrips that could be deposited in Sunday School libraries for general use.

The value of these six commentaries is not limited to lay-teachers. Pastors and instructors in seminaries, colleges, and Bible institutes will find a wealth of material condensed on these pages.

MILFORD SHOLUND

## MORE THAN APPENDAGE

*He Ascended into Heaven*, by J. G. Davies (Association Press, 1958, 224 pp., \$4.75), is reviewed by Walter W. Wessel, Professor of New Testament, North American Baptist Seminary, Sioux Falls, S. D.

Bampton Lectures are usually scholarly and competently written. This one is no exception, and it has the added attraction of being concerned with a

a  
**GIFT**  
your  
missionaries  
will  
appreciate

■ While remote areas of the earth are today being serviced by national language periodicals and newspapers, your missionaries to these far-flung outposts need and value the contact with their own homeland and the spiritual ministry that Christian publications can bring them.

The editorial content of *CHRISTIANITY TODAY* might well have been planned specifically for missionaries. Its articles, written by recognized leaders of Christian thought, are well balanced to provide information, inspiration and stimulation. The broad coverage of world religious news will keep them informed of marching events and trends. The departmental features will provide them with stimulating material in special areas of interest.

You have received in the mail a circular outlining our special Christmas offer which is now available to you in behalf of your missionary friends. The combination of a year's subscription to *CHRISTIANITY TODAY* and Dr. Carl F. H. Henry's new 414-page book, *REVELATION AND THE BIBLE* (list price \$6.00) for just the price of the magazine subscription—\$5.00—is an offer you cannot afford to ignore. For missionaries outside the United States, Canada and Pan-American countries, please add \$1.00 per year for postage.

Simply send us the names and addresses of the missionaries for whom you wish to subscribe to *CHRISTIANITY TODAY*, and we will see that they receive the book—and of course, the magazine. We will bill you later.

**CHRISTIANITY TODAY**

WASHINGTON BUILDING  
WASHINGTON 5, D. C.



**Beloved**  
**WALT DISNEY**  
© WALT DISNEY PRODUCTIONS  
 characters in new  
**Sound Filmstrips**  
 Study guides show religious teaching applications. Send for FREE master study guide  
 now in **Cathedral Filmstrips**  
 Dept. 22, 2921 W. Alameda Ave., Burbank, Calif.


**PEWS, PULPIT & CHANCEL FURNITURE**  
 ✓ WRITE FOR FREE CATALOG  
 AND LOW DIRECT PRICES  
**J.P. REDINGTON & Co.**  
 DEPT. 222, SCRANTON 2, PA.

### ARE YOU MOVING?

Subscribers to CHRISTIANITY TODAY can continue to receive their magazine without interruption if notification of change of address is sent at least *three weeks* prior to moving. Give both old and new address, including zone number. Circulation Department, CHRISTIANITY TODAY, 1014 Washington Building, Washington 5, D. C.

**CALLING ALL PASTORS**

Get this "One Evening"



**Condensed Book FREE!**

- One of a whole library of popular Christian books for the whole family.
- See why circulation **TRIPLED** last year with these books for busy people.
- Each book only 50c, 64 or more pages, beautiful covers, large type, square back.

**GOOD NEWS PUBLISHERS**  
 Westchester, Illinois A1

Send **FREE** copy of the Condensed Book.

Church \_\_\_\_\_  
 Pastor \_\_\_\_\_  
 Address \_\_\_\_\_

strangely neglected subject, the Ascension of our Lord. So rare are books on the Ascension that the last definitive one in English, H. B. Swete's *The Ascended Christ*, appeared back in 1910, and much of it was not concerned with the Ascension proper! The neglect of this doctrine over the past half-century has been largely due to the scientific spirit of our age. The Lukan account with its pre-Copernican cosmology caused many to refuse to take it seriously. Adolf Harnack's contention that not only the cosmology of Luke was suspect but also the account itself, came as a welcomed relief and apparently stifled reinvestigation of the subject for many years. Davies now comes with a fresh and thorough study of the Ascension.

The problems which surround this doctrine are many and formidable. What is the theological significance of the Ascension? Is there any doctrinal distinction between the Ascension and the Resurrection? Was the Ascension an historical event or is the New Testament account a pictographical means of conveying the idea of transference from one condition of being to another? Are the New Testament accounts at variance with one another, particularly in relation to the time of the event?

To find answers to these questions Dr. Davies begins in the Old Testament where the Ascension is prefigured and predicted, works through the New Testament passages which bear witness to the event, and concludes with a study of the history of the doctrine from the earliest fathers of the Church to the writers of the eleventh and twelfth centuries. The entire study is conducted in the best tradition of biblical scholarship.

The real strength of this book lies in the author's exposition of the New Testament passages (far more numerous than one might suppose) and his clear statement of the theological significance of this doctrine. The Ascension is rescued from being a mere appendage to the great saving events of our faith. Dr. Davies rightly asserts that "if it is through the Ascension that Jesus entered upon the office of Son of Man, 'became no longer *Messias designatus* but *Messias* indeed, and received the regal dignity and title of 'Lord,' then the Ascension belongs not to the periphery but to the heart and substance of the Gospel" (p. 169).

Many will disagree with some of Dr. Davies' conclusions, for example, that the Ascension actually took place on Easter night and that the account of a 40 day interval in Acts is a deliberate accommo-

dation for typological reasons. However, every student of the New Testament will welcome the forthright manner in which Dr. Davies faces up to the problems associated with the Ascension, and will commend the scholarly competence by which he searches for solutions. These factors make this book a truly significant one in the area of biblical theology.

WALTER W. WESSEL

### A SON OF THUNDER

*Minority of One*, by Clyde S. Kilby (Eerdmans, 1959, 219 pp., \$3.95), is reviewed by Henry W. Coray, Author of *Son of Tears*.

This delightful biography of the founder of Wheaton College coincides with the institution's one hundredth anniversary. The book could be labeled fittingly, *Man on a Soapbox*. For Jonathan Blanchard was at once a preacher of the Gospel, a fierce abolitionist and temperance worker, an almost fanatical antagonist of secret societies, an able educator (he fathered Knox College as well as Wheaton), and a militant journalist. The man was a walking paradox: he declared himself to be both premillennialist and postmillennialist; he brushed shoulders with Stephen A. Douglas, Whittier,

## IT'S MAYFAIR for MAGAZINES

Missionaries at home and abroad are invited to order all of their subscriptions for American magazines through The Mayfair Agency, a 55-year-old division of the famous publishing house of Harper & Brothers of New York and London.

Lowest Authorized Prices  
 Prompt Service  
 Orders & Inquiries Invited

Walter Franklin  
**The Mayfair Agency**  
 Englewood, New Jersey

## LEON H. SULLIVAN INC.

Investment Securities

Three Penn Center Plaza  
Philadelphia, Pa.

LOcust 4-4300

Mutual Funds - Municipal Bonds

## IF YOU WANT TO KNOW

Why Heart Disease is Killing More Protestants than Catholics, More Catholics than heathens, and How to Avoid this No. 1 Killer Which is Responsible for 54% of American Deaths Today. Send for Dr. Chen's book: **HEART DISEASE — CAUSE, PREVENTION, AND RECOVERY.**

\$3.00 Postpaid. Money Back Guarantee

**THE CHEMICAL ELEMENTS CO.**  
South Lancaster, Mass.



## CHRISTIAN FILM CATALOG OF THE YEAR

GET YOUR FREE COPY NOW! Beautifully illustrated, pictures and lists soul-moving films by GOSPEL - FAMILY - CONCORDIA - BIOLA - Others. Try "GREAT DISCOVERY" with Colleen Townsend Evans, 80 minutes, Reduced Rental \$17.50 — Hundreds more! Write today for Big New 1960-61 Film Catalog.

**CENTURY GOSPEL FILM LIBRARY**

Souderton, Pennsylvania  
Dept. CT Tel.: Parkway 3-3669

## COMPLETE FILES CHRISTIANITY TODAY

While they last, we are in position to furnish complete bound volumes of **CHRISTIANITY TODAY**. The three volumes, 1956-1959, constitute a veritable theological library. Price, \$6.50 each.

**CHRISTIANITY TODAY**

1014 Washington Bldg. Washington 5, D. C.

## IF AMERICA ELECTS A CATHOLIC PRESIDENT

This revealing (48 page) book, filled with vital facts. Only 50 cents.

Order from: H. M. HILLIS

602 Fairmont Glendale 3, California

## NOW!

## VISIT HOLY LAND

SUMMER ODYSSEY includes Mt. Sinai, Passion Play, WORLD MISSIONS SEMINAR (Oct.-Jan.). Experienced Leaders, economy priced, FREE illust. Folders.

**BIBLE LANDS SEMINARS**  
Box 3-C, Wilmore, Ky.

## B-U-I-L-D YOUR

Sermons—Church—Ministry

THE SERMON BUILDER can be your "first assistant." Help for every phase of your work. Information—Instruction—Inspiration. \$3.00 per year.

Write for your FREE copy today.

**THE SERMON BUILDER**

2005-T Bryant Ave. So. Minneapolis 5, Minn.

Salmon P. Chase, Thaddeus Stevens and Owen Lovejoy, and yet loved to be with derelicts and slaves; and he was a warm-hearted friend, and the most intolerant of foes. Once on a train he planted a beautiful haymaker on the jaw of an insulting individual, pleaded guilty to assault in court, and cheerfully paid the three-dollar fine.

Mr. Blanchard's convictions brought him into collision with large segments of the political and educational worlds of his day. Conflict was his normal diet. His tempestuous career, like Paul's, was marked by evil report and good. Dr. Kilby has etched his profile in clean sharp lines. The effect: a nineteenth century son of thunder testifies to a mid-twentieth century that is in danger of going to sleep under the soft strains of a Hearts-and-Flowers epistemology that has in reality set itself unremittingly against the Lord. A friend described Jonathan Blanchard as "a modern Cromwell, a true iconoclast 'smiting the godless shrines along his path,'" and added, "I loved him as a man, an instructor, a hero. He did not know the first rudiments of fear."

HENRY W. CORAY

## BIBLE EXPOSITION

*God's Wrath*, by Donald Grey Barnhouse (Eerdmans, 1959, 286 pp., \$3.50), is reviewed by Harry Buis, author of *The Doctrine of Eternal Punishment*.

Dr. Barnhouse has been preaching on the epistle to the Romans each week for over eight years. This book is one of a series of five which has appeared thus far as a fruit of this preaching. The volume covers Romans 2:1-3:20. Each chapter expounds in order one, two, or occasionally more verses. The jacket describes the series as an "Exposition of Bible Doctrines taking the Epistle to the Romans as the point of departure," which is true; but fortunately the departure from the text is not nearly so great as that of many who do not so warn us that they plan to depart!

These messages are sound biblical expositions, which is not to say that all evangelicals will fully agree with the interpretation of every passage. With a note of authority which ought to characterize all Christian preaching, the author drives home the theme of this section of Scripture: Men are utterly lost in sin and therefore their only hope is to come to Christ. The short but very clear illustrations scattered throughout these messages are most helpful, as are the occasional word studies.

H. BUIS

## CAN YOU ANSWER Jehovah's Witnesses?



W. J. Schnell  
The Author

## YOU CAN!

Use the new booklet, "Another Gospel" written by the author of the book "Thirty Years A Watchtower Slave."

15 for \$1 — 100 for \$5

The book — \$2.95

**LIFE MESSENGERS**

Box 1967-CT Seattle 11, Wash.

## THE CHRISTIAN ACADEMY IN JAPAN Has an urgent need for Teachers

Qualified teachers who wish to share in the over-all missionary program in Japan are urged to consider seriously this challenge. Next year, teachers for science, music, and physical education are needed, in addition to three elementary teachers, and a Dining Hall Supervisor.

The Christian Academy this year has an enrollment of over two hundred. About one hundred seventy of these are children of missionaries, the others are Orientals. For further details write to:

Mr. Martin Essenburg, Headmaster

**CHRISTIAN ACADEMY IN JAPAN**  
30 Ochial, Kurume-machi  
Kitatama-gun, Tokyo, Japan

## BOOK AUCTION

Used religious books sold at auctions 4 times yearly: Jan. 15, Apr. 15, July 15, Oct. 14. Consignments invited. If want on mailing list, write us. Used theological books bought and sold. 20,000 on hand. Visit our store.

**WEAVER BOOK STORE**

40 E. King St. Lancaster, Pa.

Once in a life time

**SIDNEY CORRELL TOUR OF EUROPE  
AND HOLY LAND**

For information write: Box 8, Dayton 5, Ohio  
September 8, 1960

Want to make your Youth Meetings even better?

Proved **YOUTH MATERIALS**

**FREE CATALOG**

for Pastors and Workers with Youth  
Give church name and your position

**CWSB**

FIRST WITH THE FINEST

Box 413 N 12, Redondo Beach, Cal.

## BIBLE TRUTH DEPOT

Fifty Years in Better Christian Books  
(catalog on request)

SWENGEL

PENNSYLVANIA

**T R A C T S**

Beautiful, well-written tracts in sparkling colors with crisp messages of hope and cheer are welcomed by all. Wide assortment assures appropriate tracts for all occasions.

Send \$1 today in check or money order for sample assortment.

**BACK TO GOD TRACTS**

Dept. CT

2850 Kalamazoo, S. E.

Grand Rapids 8, Mich.